













# HINDUSTANI GRAMMAR

BY

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CALCUTTA.

*Printed by Bhuktesswar Newgee,*

*at the*

**BHARATA MITRA PRESS.**

*60, Cross Street, Burra Bazar.*

1886.

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THIS WORK  
IS  
MOST RESPECTFULLY DEDICATED  
TO  
A. W. CROFT ESQUIRE, M. A.  
DIRECTOR OF PUBLIC INSTRUCTION, BENGAL.  
BY HIS MOST OBEDIENT  
AND HUMBLE SERVANT,  
THE AUTHOR.

*cutta, 6th January, 1887.*



## PREFACE

As Hindustání is now the general medium of communication between the inhabitants of the different provinces of India, the acquirement of a sufficient knowledge of that language is absolutely necessary both for the people of this country, who speak in their various provincial languages, and for foreigners who have occasion to hold frequent intercourse with the natives of Hindustán. For this purpose a grammar of that language must be studied by them to enable them to communicate their thoughts systematically, for without a system it will be very trying for a person of one province to understand that of another.

It is hoped that this work will not only prove useful to foreigners but to the inhabitants of this country also, since many natives who have acquired a sufficient knowledge of English cannot speak correctly in Hindustání.

I am sorry I could not at present owing to the bad state of my health submit the whole of my grammar to the public. This is the first part of it containing the Orthography, the Etymology, and the Syntax. I am now much better and will try to publish the other part consisting of Prosody, Rhetoric, and the History of the language as soon as possible since it is ready for the press.

In conclusion, I have to acknowledge my warmest obligations to the Reverend John Hector M. A. of the Free Church of Scotland Mission and to Maulawí Muḥammad Abdoor Rowoof, Head Translator, Legislative Department, who have given their ready aid in various ways. In compiling this work I have also consulted with Maulána Maulawí Ḥakím Saiyad Muḥammad Sajjád of Mohán, Zillah Unao, Physician to Begamí Khásmahl of His Majesty the King of Oudh and to Prince Faredunḡadr General Mirzá Muḥammad Hizabr 'Alí Bahádur and with other Maulawís of Delhi and Lucknow, to all of whom my best thanks are due.

Subjoined are the testimonials from gentlemen whose opinion will have much weight with the public.

Bálí,	}	Dína Nátha Deva.
30th November, 1886.		

Bábú Dína Nátha Deva's Hindustání Grammar has been examined by competent critics. The work has considerable merits from a philological point of view.

A. W. CROFT.

12 May 1884. }	DIRECTOR OF PUBLIC INSTRUCTION,
	BENGAL.

Bábú Dína Nàtha Deva's Híndustání Grammar enters fully into the Orthography, the Etymology, the Syntax, the Prosody, and the Rhetoric of the language. It is written in English. It has many rules not to be found in other books. It is written in such a style that even persons unacquainted with Hindustání will require very little help from a teacher. The indefatigable author has done a great service by giving the rules in English with examples from books of authority in both the Persian and the Roman character. I have an earnest hope that the labours of the compiler will prove acceptable and useful to the public.

MUHAMMAD ABDOOR ROWOOF.

*Head Translator, Legislative*

*Department, Translation Branch.*

Bábú Dína Nàtha Deva has rendered a service to the cause of Oriental literature by compiling an Urdú Grammar with the help of the English language. The absence of a work which would assist a beginner unacquainted with Urdú to learn the language has hitherto been a drawback to students preparing for examinations especially Government Officials who are located far from educational centres, and where a competent



teacher of the vernacular can rarely be procured. This desideratum has been supplied in the present work. In compiling it the author has consulted not only the current Grammars on the subject but has also supplemented them with the ripe experience of such eminent scholars as Maulawí Hakím Saiyad Muḥammad Sujjād of Lucknow and other learned men of Calcutta and the North-West. We wish the author every success in his undertaking.

STATESMAN, 31st MAY 1885.



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## ADDRESS TO THE DEITY.

O Lord ! Thy mercy works above, below,  
The spacious worlds all round Thy glory shew,  
Thy greatness hides the sins of all mankind,  
And still to virtuous paths directs their mind ;  
Do Thou on me let shine Thy holy light,  
Inspire my tongue, and teach me how to write ;  
My errors all blot out, and guide my pen  
The soft harmonious flow of words to ken ;  
Accept my prayer ; I still have hopes that Thou  
Wilt sure my fav'rite earnest wishes now  
Fulfil : for Thou art kind to those who lead  
A struggling life and Thy assistance need.



# HINDUSTÁNÍ GRAMMAR.

## INTRODUCTION.

THE language formerly prevalent in the District of Braja was Hindí, which owed its origin to Sanskrit. It had many pure Sanskrit words. It is still spoken in many villages, though not much in towns. When the Mahomedans conquered India, certain alterations were effected in the language owing to the communication of the people of Hindustán with the Moslem soldiers and officers. Hence it is, that many words of Sanskrit origin were rejected, and Persian and Arabic words substituted in their stead. Thus the combination of Hindí with Persian, Arabic, and Turkish words, &c., formed the Urdú (literally camp), the language of the camp, or Hindustání, the Indian language.

Hindustání is now the general medium of communication between the inhabitants of the different provinces of India.

Hindustání in its Urdú phase is written in the Persian character, and in its Hindí phase, in the Devanágari. It is written and read from right to left in the former case, and from left to right in the latter.

## CHAPTER 1.

## ORTHOGRAPHY.

## PRELIMINARY OBSERVATIONS.

Whenever a Hindustání word is represented in Roman (*i. e.*, modern English) characters, each of its letters requires a corresponding Roman equivalent. But how are we to adopt this system when we have thirty-five letters in Hindustání and only twenty-six in English? To make up this deficiency, Sir William Jones and other members of the Asiatic Society of Bengal in the year 1784 had recourse to the coining of new characters in English by inserting certain Roman letters with a dot, an accentual mark, or a dash over them. Thus *n* with a dot over it (*ṅ*) represents the nasal sound of *n* like *n* in the French word *ton*; *a* with an accentual mark or a dash over it (*á* or *ā*) stands for the sound of *a* in *bar*. This system of transliteration has been improved since the time of Sir William Jones.

Let us now note the pronunciation of the vowels *a*, *e*, *i*, *o*, *u*, and the diphthongs *ai* and *au* in Roman equivalents:—

*A* is uttered like *a* in *woman*; *á* with an accentual mark over it (*á*) like *a* in *far*, *e* like *ea* in *bearer*, *i* like *i* in *fill*, the accented *i* (*í*) like *i* in *Police*, *o* like *o* in *note*, *u* like *u* in *put*, the accented *u* (*ú*) like *u* in *rule*; the diphthong *ai* like *a* in *hat*. *Ai* underlined (*ai*) is uttered like *ai* in *aisle*; *au* is sounded like *au* in *clause*, *au* with a line under it (*au*) like *ow* in *cow*.

It should now be stated that when the letters *a* and *i* do not make a diphthong they are separated by a hyphen (thus *a-i*) to shew that they are not to be pronounced together with one impulse of the voice.

We now begin the first part of our Grammar, the Orthography.

Whatever is uttered by a person is termed a لفظ *Lafz*, 'word'; as كتاب *kitáb*, 'a book'; كغذ *ka'ghaz*, 'paper.'

The least part of a word is called a حرف *Harf*, 'letter.'

The letters of the Hindustání language called the حروف تهجی *hurúfi tahajji*, 'letters used in spelling words' with their Roman equivalents are thus arranged.

## THE HINDUSTÁNÍ ALPHABET.

Before entering into the table of Hindustání characters, we must notice the following important points:

1. The name of each letter of the alphabet begins with its own sound as will be obvious by the subjoined table.

2. According to the notions of the Arabs, every letter begins with a consonant sound, and does or does not precede a vowel one. When it does not precede a vowel sound, it follows a vowel one with which it is associated in utterance. Thus in the syllable | *a*, the root or the very commencement of the utterance is a consonant sound, rendered clearer by the vowel sound which follows it. Hence the syllable in the estimation of the Arabic grammarians is composed of two sounds, one called the consonant and the other the vowel; and both of these united together form the sound of English *a* in the word *woman*. Again in the word تپ *tab*, 'then' the last letter ب *be* (*b*) is not followed, but preceded by a vowel sound. The reader will see this clearly hereafter.

Let us now turn to the table under consideration.



۱, *Alif* (a) at the beginning of a syllable is pronounced variously like *a* in *woman*, *i* in *bit*, and *u* in *full*, according to the succeeding vowel sound with which its original sound is associated; when preceded and not followed by a vowel sound in any other situation of a syllable it is uttered with the said vowel sound like *a* in *far*.

ب *Be* (b) pronounced like English *b* in *branch*.\*

پ *Pe* (p) sounded like *p* in *public*.

ت *Te* (t) pronounced by pressing the tongue on the upper teeth.

ٹ *Te* (t) pronounced like *t* in *hat*.

ث *Se* (s) pronounced by the Persians and Indians like *s* in *soft*.

ج *Im* (j) uttered like *j* in *just*.

چ *Che* (ch) as in *charm*.

ح *He* (h) strong aspirate, pronounced by the Persians and Indians like *h* in *hundred*.

خ *Khe* (kh) ; guttural, sounded like *ch* in the word *loch* as pronounced by Scotchmen.

د *Dál* (d) pronounced by pressing the tongue on the upper teeth.

ذ *Dál* (d) as in *food*.

ز *Zál* (z) pronounced by the Persians and Indians like *z*.

ر *Re* (r) as *r* in *register*.

ړ *Re* (r) pronounced by turning the tip of the tongue towards the roof of the mouth.

ز *Ze* (z) like *z* in *zeal*.

ژ *Zhe* (zh) pronounced like *z* in *azure*.

\* The final *e* in *Be* and in the several letters following is pronounced as *ea* in *bear*.

س *Sh* (s) as in *success*.

ش *Shín* (sh) as in *shame*.

ص *Sh'd* (s) pronounced by the Persians and Indians like *c* in *place*.

ض *za'd* (z) pronounced by the Persians and Indians like *z* in *topaz*.

ط *Toe* (t) pronounced by the Persians and Indians like *te* (t), the fourth letter of the alphabet.

ظ *Zoe* (z) pronounced by the Persians and Indians like *z* in *zephyr*.

ع *'Ain* (') pronounced by the Arabs just as if the letter *a* were to be uttered by the lower muscles of the throat. In Roman characters it is represented by an apostrophe. Thus the word علم should be written 'ilm 'knowledge.'

غ *Ghain* (gh) pronounced as if *g hard* were uttered by compressing the top of the throat.

ف *Fe* (f) as in *fire*.\*

ق *Ka'f* (k) sounded by the lower muscles of the throat. It is guttural, and is rather stronger in pronunciation than the English *k*.

ك *Ka'f* (k) as in *kinsman*.

گ *Ga'f* (g hard) as in *garb*.

ل *La'm* (l) as in *laurel*.

م *Mim* (m) as in *mark*.

ن *Nín* (n). This letter is generally pronounced like the English *n*. In many instances it is also uttered like nasal *n* in the French word *ton*. In Roman character this nasal sound is indicated by *n* with a dot over it; thus (n).

و *Wa'o* (w). This letter preceded by a vowel sound is uttered with its preceding vowel sound like *a* in *fall*,

oo in *food*, or o in *note* according as the said vowel sound is the one or the other as will be fully illustrated hereafter. In every other situation it is sounded like *w*.

• or • *He* (*h*) as in *history*.

• *La'malif*. (*la'*). The remarks on this letter will hereafter follow. It is but another form of the first letter *alif* (*a*).

• *Hamza*. This is also a form of the first letter *alif* (*a*) and will be fully explained hereafter.

• or •, *Ye* (*y*). This letter at the beginning of a syllable is represented by *y*; when it follows a vowel sound it stands for *ai*, *i*, or *e* according to the vowel sound with which it is associated.

## COMPOUND LETTERS.

The following are the Compound Letters :—

• *Bhe* (*bh*) compounded of *be* (*b*) and *he* (*h*).  
The two letters in this and in the following compound letters vary a little in their original sounds, which are not distinct in such a case, but are together uttered with one impulse of the voice, before associating with a preceding or succeeding vowel sound.

• *phe* (*ph*) compounded of *pe* (*p*) and *he* (*h*).

• *the* (*th*) compounded of *te* (*t*) and *he* (*h*), pronounced like *th* in *wealth*.

• *the* (*th*) compounded of *te* (*t*) and *he* (*h*).

• *jhe* (*jh*) compounded of *je* (*j*) and *he* (*h*).

• *chhe* (*chh*) compounded of *che* (*ch*) and *he* (*h*), pronounced like *ch* in *much*.

• *dhe* (*dh*) compounded of *da'l* (*d*) and *he* (*h*).

• *dhe* (*dh*) compounded of *da'l* (*d*) and *he* (*h*), pronounced like *dh* in *adhere*.

• *rhe* (*rh*) compounded of *re* (*r*) and *he* (*h*).



Thirdly, ح *he* (h) and ه *he* (h).

Fourthly, ذ *Za'l* (z), ز *ze* (z), ض *za'd* (z), and ظ *zoe* (z).

The Arabs, however, make a distinction in pronouncing these letters.

*Observation.*—Some people pronounce ع *ain* (') like ا *alif* (a).

The letter *he* (h) is of two kinds : The first *he*, the ninth letter of the alphabet, written thus (ح), is called the حاي *ha'i hutu'*, and the second *he*, the thirty-fourth letter of the alphabet, marked thus (ه), is termed the هاي *ha'i hawwaz*.

A letter that has a dot or dots is called معجمة *mu'-jama* or منقوطة *mankūta* ; as ب *be* (b), ت *te* (t), &c.

A letter that has no dots is termed مبدلة *muhmala* or غير منقوطة *ghair mankūta* ; as ل *la'm* (l), م *mīm* (m), &c.

Letters are named فوقاني *Fauka'ni'* or تحتاني *Tahta'ni'* according as they have a dot or dots above or below them.

Letters which are similar in form but differ in points are styled حروف متشابه *Hurūfi mutasha'bih* as ج *jīm* (j), چ *che* (ch), ح *he* (h) &c.

Letters are also termed موحد *muwahhida*, مثناة *musanna't*, and مثلثة *muṣallaṣa*, according as they have one, two, or three points, as ب *be* (b), ت *te* (t), پ *pe* (p) &c.

The characters of the Arabic and Persian alphabet are named thus :—

الف *alif*, با *ba'*, تا *ta'*, ثا *ṭa'*, جيم *jīm*, حا *ha'*, خا *kha'*, دا *da'*, ذال *za'*, را *ra'*, ز *za'*, سين *si'n*, شين *shu'n*, ضاد *za'd*, ط *ṭa'*, ظ *ẓa'*, عين *'ain*, غين *ghain*, فا *fa'*, كاف *ka'f*, لام *la'm*, ميم *mīm*, نون *nūn*, واو *wa'o*, يا *yā'*.\*

\* *Bā, tā, ṭā, ḥā, &c.* are also called *bī, tī, ṭī, hī* &c. by the Persians (the *i* in such letters being uttered like *i* in *bī*).

These letters are named ب *be*, ت *te*, &c. in Hindustaní, *vide* pages 4, 5, and 6.

In forming words, these characters are not written in full. The heads of the letters are joined together as far as they can be joined, while characters that cannot be joined are written separate and in full. The last letter of every word is not joined to the succeeding letter, but is written in full; as كتابت *kita'bat*, 'writing.' This rule will enable a foreigner to divide sentences into separate words.

*Observation.*—Custom, however, in compound words and in some other instances, allows the last letter of a word to be joined to the first letter of another; as, خوابگاه *khábgah*, 'bed-room,' from خواب *khu'ab* 'sleep,' and گاه *ga'h*, 'place,' and وقت *us waqt*, 'that time,' from اس *us*, 'that' and وقت *waqt*, 'time.'

The letters ا *alif* (*a*), ر *re* (*r*), ز *ze* (*z*), ژ *zhe* (*zh*), ط *toe* (*t*), ظ *zoe* (*z*), and و *wa'o* (*w*), are always written in full. These letters with the exception of ط *toe* (*t*) and ظ *zoe* (*z*) never join with a letter following them. The letters ب *be* (*b*), پ *pe* (*p*), ت *te* (*t*) ث *te* (*t*), س *se* (*s*), ن *nín* (*n*), and ی *ye* (*y*) when annexed to other letters are written alike. In such cases only the dots distinguish the one from the other. Thus ب *be* (*b*) has one dot under it, ن *nín* (*n*) one dot over it, ت *te* (*t*) two dots above it, and ی *ye* (*y*) two dots below it, and so on.

The letters ب *be* (*b*), پ *pe* (*p*), ت *te* (*t*), ث *te* (*t*),

ث *se* (*s*), ن *nún* (*n*), and ي *ye* (*y*) when they are joined with the succeeding and not with the preceding characters assume the form, *ﺓ*. But in manuscripts this rule is not applicable when these are combined with certain letters; full particulars of this will be given hereafter. When these are joined with the preceding characters they assume the form *ـ*; the form *ﻝ* stands for ل *lám* (*l*) when it is united with any letter.—د *Dál* (*d*) is never joined with a letter following it.

ج *jím* (*j*), س *sín* (*s*), ص *sád* (*s*) ق *káf* (*k*), م *mím* (*m*), and ه *he* (*h*) joined with any letter assume the forms, *ﺞ* *ﺺ* *ﺺ* *ﻕ* *ﻡ* and *ﻩ* or *ﻩ* respectively. It must be noticed here that in such cases ف *fe* (*f*) and ق *káf* (*k*) assume the same form with this difference, that the former has one dot over it, the latter two.

The remarks in the two preceding paragraphs are also applied to letters having the same form but differing in points. Thus the alteration of the form of ج *jím* (*j*) is the same as that of چ *che* (*ch*) or ح *he* (*h*) &c, that of س *sín* (*s*) is the same as of ش *shín* (*sh*), and so on.

There are three ways of representing ع i. e. *ع*, *ع*, and *ع* according as it is an initial, a medial, or a final letter in connection with others.—غ *ghain* (*gh*) in such instances is also indicated as ع *ain* (*'*) with this difference, that the former bears a dot, while the latter does not.

The ك *káf* (*k*) assumes this form (ك) before ا *alif* (*a*) and (ك) before other letters; as ك *ká* 'of', كل

*ku'l*, 'the whole,' کم *kam*, 'less' کو *ko*, 'to' &c,\* The letters ک *káf* (*k*) and گ *gáf* (*g* hard) are in all instances written alike with this difference that the one has one stroke like this ' , the other two.

The compound characters when joined with others assume the same form as the letters of which they are compounded. The words بد *budh*, 'wisdom' and دریا *dhárá*, 'stream,' exemplify this rule. Again all the compound letters with the exceptions of ده *dhe* (*dh*) دِه *dhe* (*dh*), رِه *rhe* (*rh*) never require any alteration in form, these exceptions assume the forms ده, دِه and رِه respectively. The final ه *he* (*h*) assumes a different form in Hindí, from what it does in Arabic and Persian words, as يِه *yih*, 'this,' نِثِ *níth*, 'lord,' بِه *bih*, 'good.' The form of ه *he* (*h*) in the words *yih* and *níth* are confined to Hindí words, it ends in the former in a single round stroke, in the latter in a double round stroke followed by a single one which last is merely a flourish, and may be omitted. As a matter of choice this double stroke is introduced in compound letters, though it is not admitted by the majority of oriental authorities.

In the following Tables we shew in alphabetical order the different forms which each letter assumes when joined with others, and add sentences to illustrate clearly and exemplify the above rules; out of similar letters differing in points we have selected one to

---

\* In manuscripts the first form of *káf* also occurs before ج *la'm* (*l*).



accomplish our end, considering the rest as superfluous. Readers will improve their handwriting by writing the Tables in large and small hand over and over again.—

(1) بابٹ بچ بد برس بش بص بط بع بف بق بک بگ

بل بم بن بو به بلا بی بے

(2) جا جب جج جد جر جس جش جس جط جع جف جق

جک جگ جل جم جن جو جھ جلا جي جے

(3) سا سب سج سد سر سس شش سص سط سع سف

سق سک سگ سل سم سن سو سه سلا سي سے

(4) شا شپ شج شد شر شس شش شص شط شع شف

شق شک شگ شل شم شن شوشه شلا شي شه

(5) صا صب صج صد صر صس مش مص مط مع صف صق

صک صگ صل صم صن صو صه صلا صي صے

(6) طا طب طج طد طر طس طش طص طط طع طف طق

طگ طگ طل طم طن طو طه طلا طي طے

(7) عا عب عج عد عر عس عش عص عط عع عف عق عک

عگ عل عم عن عو عه علا عي عے

(8) فا فب فج فد فر فس فش فص فط فع فف فق فک

فگ فل فم فن فو فه فلا في فه

(9) کا کب کج کد کر کس کش کص کط کع کف کق کک

کگ کل کم کن کو که کلا کي کے

(10) لا لب لج لد لر لس لش لص لط لع لف لق لک لکھ

لل لم لن لو له لالا لي لے

(11) ما مپ مچ مد مر مس مش مص مط مع مھ مق

مک مک مل مم من مو مه ملا مي مے

(12) ها هب هج هد هر هس هش هص هط هع هف هق

هگ هگ هل هم هن هو هه هلا هي هے

ایکے تعریف — اسم شریف — مزاج مبارک — ایکے  
 عکیت — زیادہ دعا

In Hindustání we do not leave a short space at the end of a word as we do in English.

The foregoing Table of characters (vide pages 3, 4, 5 & 6) shews that in Hindustání there are thirty five letters. It should now be stated that out of these nine viz. *se* (س), *he* (ح), *zál* (ز), *sád* (ص), *zád* (ض), *toe* (ط), *zoe* (ظ), *'ain* (ع), and *káf* (ك), are found only in pure Arabic words; one viz. *zhe* (ژ) only in pure Persian words; four viz. *khe* (خ), *zál* (ذ), *ze* (ز), and *ghain* (غ) in Arabic and Persian words; three viz. *pe* (پ), *che* (چ), and *gáf* (گ *hard*), in pure Persian and Hindí words; and three viz. *te* (ت), *dál* (د), and *re* (ر), in pure Hindí words; the rest are common to the three languages. غالب *Gha'lib* has justly remarked in his *U'di Hindí* that *zál* is peculiar to Arabic. It never occurs in Persian words. He also adds that the words *گزشته* *guzashta* 'past' &c are properly spelt with *ze* and not with *zál*, that the word *کاغذ* *kághaz* 'paper' is rendered Arabic from the original Persian word *کاغذ* *kághad*. It should also be remembered that compound letters which are eleven in number, viz. *bhe* (بھ), *phe* (پھ), *the* (تھ), *the* (ٹھ), *jhe* (جھ), *chhe* (چھ), *dhe* (دھ), *dhe* (ڈھ), *rhe* (رھ), *khe* (کھ), and *ghe* (گھ), are traceable only in pure Hindí words. This rule will enable the learners to point out Arabic,

Persian, and Hindí words in a sentence. Hence it is clear that there are twenty eight letters in Arabic, twenty four in Persian, and thirty five in Hindustaní.

The letters پ *pe* (*p*), چ *che* (*ch*), ژ *zhe* (*zh*), and گ *gáf* (*g hard*), are by the Arabic scholars called باي فارسي *bái Fársi* or باي عجمي *bái 'Ajamí*, the Persian be', جيم فارسي *Jí'mi Fársi* or جيم عجمي *Jí'mi 'Ajami*, 'the Persian jím, زاي فارسي *zái Fársi* or زاي عجمي *zái 'Ajmai*, the Persian ze, كاف فارسي *káfi Fársi* or كاف عجمي *káfi 'Ajamí*, 'the Persian káf,' respectively, while the characters ب *be* (*b*) ج *jím* (*j*) ز *ze* (*z*) and ك *káf* (*k*) are termed باي تازي *ba'i Ta'zí* or باي عربي *ba'i Arabí*, 'the Arabic be,' جيم تازي *jí'mi Ta'zí* or جيم عربي *jí'mi Arabí*, 'the Arabic jím,' زاي تازي *za'i Ta'zi* or زاي عربي *za'i Arabí*, 'the Arabic ze', كاف تازي *ka'fi Ta'zi* or كاف عربي *ka'fi Arabí*, 'the Arabic káf, respectively.'

All the letters of the alphabet (vide pages, 5, 6 & 7) are consonants. We have no vowels in Hindustaní (i.e. no characters to represent the vowel sounds.) We only make use of certain marks to indicate the vowel sounds. These vowel sounds are three, and are termed زبر *zabar*, زير *zer*, and پيش *pesh*. They stand for the sounds of *a* in *woman*, *i* in *bit*, and *u* in *put* respectively. The marks exhibiting them are seldom if ever found in printed books or manuscripts. They are to be assumed in pronouncing words according to their sense, and are as follow :—

The mark ( ˆ ) inserted over a letter is called the علامت زبر *'alú'mati zabar*, and indicates that the sound

of the letter over which it is inserted is in utterance followed by the vowel sound of *a* in *woman*. In Roman characters it is represented by *a*. Thus  $\bar{ب}$  *be* (*b*) +  $\bar{ز}$  *zabar* = *ba*,  $\bar{ج}$  *ji'm* (*j*) +  $\bar{ز}$  *zabar* = *ja* &c.

This mark (ـ) standing under a letter is termed the  $\bar{ز}$  علامت 'ala'mati zer, and shews that the letter under which it is placed is in pronunciation followed by the vowel sound of *i* in *sit*. In Roman characters it is represented by *i*. Thus  $\underline{ب}$  *be* (*b*) +  $\underline{ز}$  *zer* = *bi* sounded like *bi* in *bit*. Similarly  $\underline{ج}$  *jiu* (*j*) +  $\underline{ز}$  *zer* = *ji*.

The mark ( ِ ) coming over a letter is named علامت پیش 'ala'mati pesh, and denotes that the letter over which it is inserted is in uttering followed by the vowel sound of *u* in *put*. In Roman characters it is represented by *u*. Thus  $\overset{ۛ}{ب}$  *pe* (*p*) +  $\overset{ۛ}{پیش}$  *pesh* = *pu* pronounced like *pu* in *put*.

Any of the above three vowel sounds is styled a  $\text{حرکت}$  *Harakat* or  $\text{اعراب}$  *ai'ra'b*.

A letter that is not followed by one of the said vowel sounds cannot be pronounced unless it is taken in utterance along with such a preceding one as happens to be after a consonant. Thus in the word  $\text{پل}$  *pul*, 'bridge,' the first letter  $\text{پ}$  *pe* (*p*) followed by the vowel sound  $\text{پیش}$  *pesh* is uttered *pu* like *pu* in *put*, while the second letter  $\text{ل}$  *la'm* (*l*) having no vowel sound after it is sounded like *l* being taken along with the foregoing *pu*. Were we to retain this final letter and strike off *pu* from the word without a similar

substitute, it would not be sounded at all. This absence of a vowel sound after a letter is termed سکون *sikún*, and the letter that has no vowel sound after it is called ساکن *sa'kin*, in contradistinction to حرف متحرک *Harfi mutaharrik*, which is defined to be a character followed by a vowel sound. Thus in the aforesaid word پل *pul* the first letter پ *pe* (*p*) is a حرف متحرک *mutaharrik*, and the second character ل *la'm* (*l*) is a ساکن *sa'kin*. For brevity's sake we have in this work represented the former i. e. حرف متحرک *mutaharrik* as a vowel letter, and the latter i. e. ساکن *sa'kin* as a consonant letter. Thus in the said word پل *pul*, پ *pe* (*p*) the first letter is a vowel letter, while ل *la'm* (*l*) the last character is a consonant letter. We have also for the same purpose represented a character as a vowel or a consonant letter by that name according as it is succeeded or not succeeded by a vowel sound. Thus in the words در *dar*, 'door,' حد *had*, 'limit,' the letter د *da'l* (*d*) in the first word is called حرف متحرک *da'li mutaharrik* 'a vowel *da'l*,' while the same letter in the second word is termed ساکن *da'li sa'kin*, 'a consonant *dál*.'

The mark ( ^ ) called علامت سکون *'ala'mati sikún* or علامت جزم *'alamati jazm* is set over a letter to shew that it is ساکن *sa'kin*, 'a consonant letter.'—There cannot be more than two consecutive *sa'kins* in an Arabic word, and three in a Persian or a Hindustaní word. Thus there are two *sa'kins* in the Arabic word فرق *fark*, 'difference,' ر *re* (*r*) and ق *ka'f* (*k*), three in the Persian and Hindustaní

words دوست *dost*, 'a friend,' and پونس *phū'ns*, 'a straw,  
 و *wa'o* (*w*, pronounced with its preceding vowel sound like  
*o*), س *si'n* (*s*), and ت *te* (*t*) in the former and و *wā'o* (*w* here  
 sounded like *i*), ن *nūn* (*n*), and س *si'n* (*s*) in the latter.

When three such *sa'kins* occur, the first one must  
 be any of the three letters | *alif* (*a*), و *wa'o* (*o*), and ي *ye* (*i* or *e*); as may be exemplified in the last three let-  
 ters of the words چاشت *cha'sht*, 'breakfast,' نیست *nest*,  
 'non-existence,' and پوست *post*, 'skin'. The same may  
 be said of the Sanskrit word پदार्थ *pada'rth*,  
 'substance'.

When a word contains more than one ساکن *sa'kin*  
 in consecutive order, the second and the third *sakins*  
 are called موقوف *maukūf*.

The mark ( ۛ ) set over a letter is termed علامت تشدید *'ala'mati tashdi'd*, and shews that the letter underneath  
 is written once, and pronounced as if it were two, of  
 which the first one is ساکن *sa'kin*, 'a consonant letter'  
 and the second متحرک *mutaharrik*, 'a vowel.' Thus in  
 the word محبت *mahabbat*, 'affection,' the letter ب *be*  
 (*b*) is called 'مشدّد بائی *bā-i mushaddad* or a 'doubled *be*.\*  
*Tashdi'd* means doubling a letter in pronunciation.  
 In the word عسس *'asas*, 'the chief officer of the police,'  
 the letter س *si'n* (*s*) does not come under the head of  
 تشدید *tashdi'd*, because it is written twice, which is  
 owing to the first one being a vowel letter, the second

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\* Each of the letters thus doubled must be more distinct in utterance  
 than the double *m* in the words *mummy* and *summer*.

a consonant. Hence it is clear that the conditions of the تشدید *tashdī'd* are, that a single letter should be uttered as a double one, that the first of the two letters observable in such an utterance cannot be a متحرک *mutaharrik*, 'vowel letter;' in other words the first one must be a consonant, and the second a vowel letter, as has been already stated and exemplified. It should also be noted that the words under the head of تشدید *tashdī'd* are generally Arabic. Persian words of this class are rare, such as خرم *khurram*, 'cheerful,' فرخ *farrukh* 'fortunate' &c. There are also Hindī words of this nature; as رسی *rassi*, 'a string,' پنا *panna*, 'an emerald'. Some Hindī words such as جانتا *ju'na*, 'to know,' چھانتا *chha'na* 'to sift,' admit of no *tashdī'd*, though they fulfil its conditions. This deviation is owing to custom, the infinitive termination نا *na* 'being considered detached and separate from the syllable preceding it.

In Arabic words we have in many instances double vowel points, such as ( = ) sign of در *do zabar*, or two zabars; ( = ) mark of در *do zer* or two zers, and ( = ) mark of در *do pesh* or two peshes. The letter over or under which any of these vowel marks is inserted, is pronounced with a single vowel sound and a نون ساکن *nūn sākin*, 'consonant nūn' (n) i.e. like *an*, *in*, or *un*, according as the vowel sound is زبر *zabar*, زیر *zer*, or پیش *pesh*. These marks are termed علامات تنوین *'alāmātī tanwīn*, which means the marks indicating the addition of the sound of نون *nūn* (n). This *tanwīn* never occurs at

the beginning or at the middle of a syllable, but always follows the final letter of a word. To this final letter a silent | *alif* (*a*) is generally added when it is any letter but ت *te* (*t*), and at the same time followed by the vowel sound ذر *do zabar* (*an*); as اِتِّفَاقًا *ittifāqan*, 'by chance'. In words ending in ت *te* (*t*) followed by ذر *do zabar* (*an*) this | *alif* is not written provided it is an infinitive termination; as اِصَالَةً *aṣa'latan*, 'personally.' The final *n* standing as a Roman character to denote the final sound of تَنْوِين *tanno'in* is marked by a line under it as we had in the preceding examples. The تَنْوِين *tanno'in* never occurs in Persian or Hindí words. It is peculiar to the Arabic.

➤ The mark ( ˆ ) placed over | *álif* ( which is then called اَلِفٌ مَمْدُودَةٌ *alifi mamdúda* ) is termed the اَلِفُ الْمَدَّةِ *'ala'mati madd*.—*Madd* means the extention of the sound of | *alif* (*a*) which in such instances is equivalent to two *alifs*, of which the first one is اَلِفٌ مُتَحَرِّكٌ *alifi mutaharrik*, or an *alif* followed by a vowel sound ذر *zabar*, and the other is اَلِفٌ سَاكِنٌ *alifi sa'kin* or an *alif* having no vowel sound after it. This اَلِفٌ مَمْدُودَةٌ *alifi mamdúda* ( ˆ ) is pronounced like *a* in *vast* as exemplified in the word آب *a'b*, 'water.'

Observation—The letters followed by the vowel sounds ذر *zabar*, ذِر *zer*, and پِش *pesh*, are respectively called مَفْتُوح *maftu'h*, مَكْسُور *maksúr*, and مَضْمُون *mazmu'm*. Thus in the words كَب *kab*, 'when,' دِن *din*, 'day' and گُل *gul*, 'flower,' the initial letters ك *káf* (*k*) د *da'l* (*d*)



and گ *ga'f* (*g* hard) are respectively termed مفتوح *maftu'h*, مكسور *maksu'r* and مضموم *mazmu'm*, the first one being called كاف مفتوح *ka'fi maftu'h*, the second مكسور دال *da'li maksu'r*, the third كاف مضموم *ka'fi mazmu'm*.

Observation—مفتوح *maftu'h* is derived from فتحة *fatha* which is another word for زیر *zabar*, مكسور *maksu'r* is from كسرة *kasra* which means زیر *zer*, and مضموم *mazmu'm* is from ضمة *zamma* which is a synonym to پیش *pesh*.

### REMARKS ON همزه *HAMZA* AND لام الف *LA'MALIF*.

Before entering into this subject we must first state that the name of every letter, syllable, or word begins with a consonant followed by a vowel sound. Thus the letter ب *be* begins with the consonant sound of *b*.

When the letter ا *alif* is متحرك *mutaharrik* i. e. immediately followed by a vowel sound, it is termed همزه *hamza* by our modern grammarians. Our old grammarians called it امزة *amza*, the first letter ا *alif* (*a*) of which is changed into ه *he* (*h*) by the modern Etymologists to make it همزه *hamza*. This *hamza* at the beginning of a word is marked with a straight line thus (ا), as in ادب *a'dáb*, 'respects'; in every other situation it generally assumes the form of a curve line thus (ة), as in نكوئي *niko-i*, 'virtue.' The words قرآن *Kurán*, 'Koran,' جرأت *jurat*, 'courage' &c. being

exceptions to this rule are written with a straight line and not with a crooked one. This deviation of the rule depends upon custom. The curve line under consideration always stands at the top of a letter. It is never joined to any other letter. It is always invariable in form.

When the letter marked thus (ا) is not followed by a vowel sound it is styled الف *alif*, as in پا *pa'*, 'foot.' Hence by the conditions of the two said paragraphs the first letter of our alphabet is rightly termed حمزة *hamza*. We have in the Table of the Hindustání alphabet (vide page 4) called it *alif*, because custom demands it to be so named. Now according to the rule of Orthography الف ساكن *alifi sa'kin*, 'the consonant alif' (i. e. *alif* not followed by a vowel sound) is not taken as the first letter of the alphabet. Hence الف ساكن *alifi sa'kin* 'a consonant alif' is annexed to such a ل *la'm* (ل) as is uttered by the vowel sound زبر *zabar* in order that the former may be sounded and included in the alphabet. The reason why it is followed by ل *la'm* (ل) rather than any other letter, is, that in spelling the ل *la'm*, ا *alif* occurs in the middle of the three letters of which it is composed, and in spelling ا *alif*, ل *la'm* comes similarly in the middle. This is what the Arabs call *an-intimate connection*. Thus we get the source of لام الف *la'm alif*, given in the Table of the Hindustání alphabet, and see that it is not a letter, but is inserted therein for the purpose already noted.

At the middle of certain Arabic words , *wa'o* (*w*) with a curve line ( *ʾ* ) over it stands for *الف متحرك* *alifi mutaharrik*, 'an alif followed by a vowel sound' (*a*), and is pronounced as such; as *مودن* *muazzin*, 'a public crier to prayers,' and *مودب* *muaddab*, 'well trained' &c. This way of writing depends upon custom.

Observation—The curve line in such cases is written only to shew that *الف متحرك* *alifi mutaharrik* (*a*) has assumed the form of , *wa'o* (*w*). This assumption is also evident from the fact that the original words from which those exemplified above are derived have the letter *alif* marked thus ( | ), the origin being *اذان* *aza'n*, 'the summons to prayers,' and *ادب* *adub*, 'respect.

The letters of the Arabic and Persian alphabet are divided into three classes, *مسروري* *masru'ri*, *ملفوظي* *Malfu'zi*, and *مكتوبي* *Maktu'bi*.

*مسروري* *Masru'ri* are characters spelt with two letters, they are twelve in number, viz *ب* *be* (*b*), *ت* *te* (*t*), *س* *se* (*s*), *ه* *he* (*h*), *خ* *khe* (*kh*), *ر* *re* (*r*), *ز* *ze* (*z*), *ط* *to* (*t*), *ظ* *zo* (*z*), *ف* *fe* (*f*), *ه* *he* (*h*), and *ي* *ye* (*y*)

*ملفوظي* *malfu'zi* are characters spelt with three letters of which the first and the last are not the same, they are thirteen in number, viz *الف* *alif* (*a*), *جيم* *jim* (*j*), *دال* *dál* (*d*), *ذال* *zál* (*z*), *سين* *sín* (*s*), *شين* *shín* (*sh*), *صاد* *šád* (*s*), *ضاد* *žád* (*ž*), *عين* 'ain (*'*), *غين* *ghain* (*gh*), *كاف* *káf* (*k*), *لام* *lám* (*l*)

*مكتوبي* *Maktu'bi* are characters spelt with three letters of which the first and the last are the same,

they are three in number;—ميم *mi'm* (*m*), نون *nu'n* (*n*), and واو *wa'w* pronounced *wa'o* (*w*)—

Observation—It is evident from the above definitions that the letters ص and ض must be sounded *sád*, *zád*, respectively; but as the Arabs utter them with a lengthened voice the Persians and Indians in imitation of that voice made them *swád* and *zwád*.

Again the letters ط and ظ are in Arabic and Persian pronounced طاء *tá* and ظاء *zá* respectively and in Hindustání *toe* and *zoe*. The curve line همزة *hamza* in these instances of Arabic and Persian pronunciation being ~~mute~~ **is not** taken into account as a distinct letter. In Hindustání this *hamza* is changed into يي *ye* (*e*) which being ~~the~~ substitute for the said *hamza* is also taken out of consideration in the number of letters required in pronouncing them. Hence the letters ط and ظ even if pronounced *toe* and *zoe* are rightly included in the class of مسرور *masru'r*.

الف ساكن *Alifi sákin*, 'a consonant alif' can have no vowel sound before it except زبر *zabar*; یای ساكن *yá-i sákin*, 'a consonant ye' may have the vowel sounds زبر *zabar* and زیر *zer* before it, but not پیش *pesh*; while واو ساكن *wáwi sákin*, 'a consonant wáo' may have any vowel sound before it. The words با *bá* 'with,' نی *naí* 'a flute,' بی *be* 'without,' نو *nau* 'new,' شو *Shiv*, 'S'íva' and دو *do* 'two,' illustrate this rule.

When یای ساكن *alifi sákin*, 'consonant alif,' یای ساكن *yá-i sa'kin*, 'consonant ye,' and واو ساكن *wáwi sákin*,

consonant wáo, are respectively preceded by the vowel sounds زبر *zabar*, زير *zer*, and پیش *pesh*, they are named حروف *Huru'fi madd*; as پا *pá* 'foot,' کي *ki* 'of,' and مو *mu'*, hairs &c.

When any of the two last mentioned letters does not fulfil the conditions laid down in the above paragraph, it is termed حرف لين *Harfi lín*; as مي *mai*, 'wine,' جو *jau* 'barley &c.' We must also note that الف ساكن *alifi sákin*, 'consonant alif' does not come under the head of لين *lín*, because it always follows the vowel sound زبر *zabar*.

Each of the letters ا *alif* (a) و *wáo* (o) and ي *ye* (y), whether followed by a vowel sound or not, is called حرف علت *harfi 'illat*.

Any of the letters of the alphabet besides those just mentioned whether followed by a vowel sound or not, is termed حرف صحيح *harfi sahíh*.

When the letter و *wáo* (w) is silent it is called واد معدوله *wáwi ma'du'la*, as واد *wáo* (w) in خویش *khúwesh*, pronounced *khesh*, 'self.' The line under *w* shews that it is silent. This و *wáo* is not to be found in Arabic words.

When a واد ساكن *wáwi sa'kin*, 'consonant wao' (w) following a vowel sound پیش *pesh* is pronounced with that vowel sound like oo in *food*, it is termed واد معروف *wáwi ma'ru'f*; as واد *wáo* in سود *su'd*, 'interest.' When under the same circumstances it is sounded like o in *toll* it is styled واد مجهول *wáwi majhu'l*, as واد *wáo* in توب

*top* 'gun.' There is no *واو مجهول* *wāwī majhūl* in Arabic and Persian. The *و* *wāw* (*w*), together with the vowel sound preceding it, is in Roman characters indicated by *u'* and *o* according as it belongs to the one or the other of the above instances.

When *ه* *he* (*h*) is not sounded, it is called *های مختفی* *hā-i mukhtafī*; as *ه* *he* (*h*) in *نامه* *nāmah*, pronounced *nāma*, 'a letter.'

When *یای ساکن* *yā-i sākin*, 'a consonant ye,' (*y*) followed by the vowel sound *زیر* *zer*, is uttered with that vowel sound like *ee* in *see*, it is called *یای معرف* *yā-i ma'rūf*; as *ی* *ye* in *زندگی* *zindagī*, 'life.' When under such circumstances it is sounded like *a* in *take*, it is termed *یای مجهول* *yā-i majhūl*, as *ے* *ye* in *لڑکے* *laṛke*, 'boys.' We have no *یای مجهول* *yā-i majhūl* in Arabic and Persian.

The *ی* *ye* (*y*) with its preceding vowel sound is in Roman characters represented by *i'* and *e* according as it appertains to one or the other of the foregoing instances. It should also be noted that *yā-i ma'rūf* in Hindustānī characters is represented thus (ی), while *yā-i majhūl* thus (ے). This is the practice with modern authors.

The Persians and Arabs never pronounce any word with the sounds of *واو مجهول* *wāwī majhūl* and *یای مجهول* *yā-i majhūl*. The people of India however, have observed this utterance in some Persian words. Thus the Persians would say *او* *u'*, 'he,' and *یکی* *yakī*, 'one,'

while the Indians would pronounce *o* and *yake*. Again in some words the Persians would drop the *ي* *ye* (i) pronunciation, while the Indians would retain it. Thus the Persians would say *رأى* *rā*, 'opinion,' the Indians *rāi*.

Certain Arabic words originally ending in consonant *alif* are written with *ي* *ye* having an *alif* over it. This *alif* in Arabic is called *الف مقصوره* *alifi makṣūra*,\* as in *موسى* *Mu'sā*, 'Moses,' *عيسى* *'I'sā*, 'Jesus' &c. But in Persian *الف متحرک* *alifi mutaharrik*, 'a vowel *alif*' or an *alif* followed by a vowel sound, and written thus ( ), is termed *الف مقصوره* *alifi makṣūra*, as *اليف* in *اگر* *agar*, 'if.'

The consonant letters *الف* (*a*), *ي* (*y*), and *و* (*w*) prolong the preceding vowel sounds *زبر* *zabar*, *زير* *zer*, and *پيش* *pesh*, respectively. Thus *ميم* (*m*) followed by the vowel sound *zabar* is pronounced like *ma* in *woman*, but when *الف ساكن* *alifi sākin*, 'a consonant *alif*' is placed after it, it becomes *mā*, (*a* in this case being like *a* in *war*); *ب* (*b*) succeeded by *زير* *zer* is sounded like *bi* in *bit*, but when a consonant *ي* (*y*) is affixed to it, it is uttered like *bea* in *beat*; *پ* (*p*) followed by *پيش* *pesh* is sounded like *pu* in *pull*, but when a consonant *و* (*w*) is added to it, it is pronounced like *poo* in *pool*.

In Arabic there are two ways of writing the letter *te* (*t*) i. e. *ت*, *ط*. In that language the latter comes at

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\* This *alif* in Roman characters is represented by *a* with a dot under it (*a*).

the end of many words in the feminine gender, the former at every other situation of a word, and also at the close of such words as do not admit the latter. In Persian and Hindustání the latter is replaced by the former or by *he* (*h*). Thus the word *daulat*, 'wealth,' is written thus (دولة) in Arabic, and thus (دولت or دوله) in Persian and Hindustání. The word in the last form is pronounced *daula*; while the same in the first two forms is uttered *daulat*. The Arabic words زكاة *zakát*, 'the 40th part of net income given in charity according to the rules laid down in the *Kurán*,' and صلاة *salát*, 'prayer,' are also in Persian and Hindustání written with ة. The و *wáo* (*w*) in the singular of these examples is sounded like *alif* (*a*), which is sometimes also placed over it. ملوات *Salawát* (also pronounced *salwát* by the Persians) the plural of صلاة *salát* is written with ت

Some words ending in *alif* (*a*), or و *wáo* (*u*), are differently spelt and pronounced, viz. they may or may not add a ی *yá-i sákin*, 'consonant ye' (*y*), which letter in such cases is called یای زاید *yá-i záyid*, or redundant *ye*, i. e. *ye* (*y* pronounced *i*), giving no additional meaning to the original word; thus we can say خدا *Khudá*, or خدای *Khudái*, 'God,' پا *pá* or پای *pái*, 'foot,' رو *ru'* or روی *rúi*, 'face,' مو *mu'* or موی *mul'*, 'hairs'

The final *he* (*h*), in many words may or may not be changed into *alif* (*a*). Thus the word *mazo*,



'pleasure,' 'taste,' is written either مزه or مزه—Custom alone decides to what words this rule is applicable.

Some words are written with ب *be* (*b*) or with پ *pe* (*p*), while others with پ *pe* (*p*) or ف *fe* (*f*); as بادشاه *bádsháh* or پادشاه *pádsáh*, 'a king,' پارسی *Pársi* or فارسی *Fársi*, 'Persian,' پیل *píl* or فیل *fi'l*, 'elephant,' &c.

نون ساکن *Nú'ni sákin*, 'a consonant *nín*,'—'*nín* not followed by a vowel sound'—(n), preceding a متحرك *bá-i mutaharrik*, 'vowel *be*'—*be* succeeded by a vowel sound—, is pronounced as ميم ساکن *mí'mi sákin*, 'consonant' *mí'm* (*m*); as انبيا *anbiyá*, pronounced *ambiyá*, 'prophets,' انبوه *anboh*, pronounced *amboh*, 'multitude,' انبار *anbár*, pronounced *ambár*, 'stock' &c.

A consonant نون *nu'n* (*n*) is termed نون غنة *nu'ni ghunna* when its sound is confined to the nose, just like *n* in the French word *ton*. It generally follows the consonant letters | *alif* (*a*), و *wáo* (*u'*), and ي *ye* (*i'*); as كهان *kahán*, 'where,' يون *yaun*, 'thus,' وهاين *yahá'n*, 'there.' Sometimes it follows other letters also; as جنگ *jang*, 'war,' هانسانا *hañsna*, 'to laugh,' where it is after ج *jím* (*j*) and ه *he* (*h*). In Roman characters this nasal نون *nu'n* is represented by *n* with a dot over it, as has been done in the preceding examples. There are many Persian words of which the نون *nu'n* (*n*) is distinctly pronounced by the Persians and indistinctly or with a nasal sound by the Indians. Thus the word خان 'a title,' is pronounced *khan* by the Persians and *khan* by the Indians.

The *alif* (a) of the syllable ال *al* coming between two Arabic words is never sounded, while its لام *lām* (l) is sometimes pronounced and sometimes not.—This لام (l), when it precedes the words beginning with any of the fourteen letters ت *te* (t), ث *ṭe* (ṭ), د *dāl* (d), ذ *ẓāl* (ẓ), ر *re* (r), ز *ze* (z), س *ṣín* (s), ش *shín* (sh), ص *ṣād* (ṣ), ض *ẓād* (ẓ), ط *ṭoe* (ṭ), ظ *ẓoe* (ẓ), ل *lām* (l), and ن *nu'n* (n), is mute, and instead of it the first letter of the word following it, is doubled in pronunciation; as ملك الشعرا *malikushshu'ard*, 'the prince of poets,' from ملك *malik*, 'prince' + ال *al* + شعرا *shu'ard*, 'poets' &c. This rule is also applicable when the الف *alif* (a) of the syllable ال *al* is not between two words but only commences a word, but then in such cases the *alif* (a) being the initial letter is also sounded; as الناس *annās*, 'the people.'

This doubling as stated in the preceding paragraph does not occur, and the لام (l) is sounded before words commencing with any letter except those just mentioned; as بالفعل *bilfi'l*, 'at present,' from ب *ba*, ال *al*, and فعل *fi'l* &c. The final consonant letter of the word preceding the syllable ال *al* assumes different vowel sounds after it according to custom, as is evident from the above examples, in this and the above paragraphs.

The conjunction , *wa*, 'and', is uttered as ساكن *sākin*, a consonant letter taken in pronunciation along with the preceding vowel sound which is always پیش *pesh*.

both in prose and verse; as شب و روز *shaboroz*, 'day and night.' Under such circumstances the final consonant letter of the word preceding ر *wáo* becomes a vowel letter, and assumes the vowel sound پیش *pesh* after it; also the letter *wáo* (*w*) with its preceding vowel sound becomes *o* in Roman characters. All these are evident from the above example *shaboroz* which was originally *shab + wa + roz*.—ارشاد *Irshád*, however, makes it *wa* in the following verse:—

اسوقت توقع نہیں مادر و پدر سے

*Is waqt tawakku 'nahu'n mádar wa pidar se.*

'Now-a-days we have no expectation from our father and mother'

### وزن WAZN, 'FORM'

Two or more words are said to be of the same وزن *wazn*—'form'—when the same vowel sounds (زبر *zab*, *abar*, زیر *zer*, and پیش *pesh*) and the vowel and consonant letters in each are similarly arranged, viz. arranged in such an order that the first, or the second, or the third &c. letter in each is a consonant or a vowel letter with the same vowel sound after it; thus the words تدبیر *tadbí'r*, 'plan;' تقریر *takrí'r*, 'speech;' and تحریر *tahrí'r*, 'writing,' are of the same form, because each word has five letters, of which the first letter in each has the vowel sound زبر *zabar* after it, the third character in each has the vowel sound زیر *zer* after it, and the remaining letters in each are ساکن *sákins*, consonant letters,—letters not followed by a vowel sound.

The above are the instances of وزن صرفي *wazni ṣarfī* or Etymological forms, so called by way of distinction from وزن عروضي *wazni 'uru'zī* or Prosodical forms of words which differ from the former in one point only, i. e. the vowel sounds in each word of the latter form are not the same; thus the words كریم *Karīmā*, 'O Lord!' بلایا *bulāyā*, 'called,' and کھلایا *khilāyā*, 'fed,' are instances of وزن عروضي *wazni 'uru'zī*, since each has five letters, of which the first, the second, and the fourth, in each are vowel letters, and the rest consonants, but the vowel sounds in each are not the same; the first letter of each has زیر *zabar*, زیر *zer*, and پیش *pesh* respectively, the second letter of each has زیر *zer*, زیر *zabar*, and again زیر *zabar* respectively, and the fourth letter of each has a common vowel sound زیر *zabar*.

وزن عروضي *Wazni Uru'zī*, 'prosodical form' is applied in scanning verses.

In Arabic وزن صرفي *wazni ṣarfī*, 'Etymological form,' is used in distinguishing the parts of speech, and in tracing the origin of words,

There are in Arabic certain Etymological forms, having the letters ف *fe (f)*, ع *'ain (')*, and ل *lām (l)*, with others. The roots of the words of these forms can be found by taking out such letters from them as correspond in successive order in which they are placed with the three said letters of the forms. Thus the word حاکم *hakim*, 'a governor,' is of the form فاعل *fā'il*. Now ف *fe (f)*, ع *'ain (')*, and ل *lām (l)*, are the first, the

third, and the fourth letters respectively of the form فاعل *fā'il*; hence the letters ح *he* (*h*), ك *kāf* (*k*), and م *mī'm* (*m*), being the first, the third, and the fourth letters of the word حاكم *hākim*, correspond with the three said letters ف *fe* (*f*), ع *'ain* (*'*), and ل *lam* (*l*) of the form فاعل *fā'il*, and so form the word حكم *hukm*, 'an order,' which is the origin of حاكم *hākim*. Similarly the word مقتول *maq'tu'l*, 'slaughtered,' being of the form مفعول *maf'u'l*, is derived from قتل *qatl*, 'to slaughter'.

### MEANINGS OF CERTAIN LETTERS.

Certain letters are placed at the beginning, middle, or end of a word, to assign certain meanings to it, or to give no meaning at all. They are named according to the sense they convey.

The following are generally found in Hindustānī.

### THE DIFFERENT MEANINGS OF

#### الف *ALIF* (*A*).

1. الف رابطہ *Alifi rābiṭa*, 'an *alif* (*a*) signifying continuity &c.' This *alif* is placed between two words provided the two words be the same; as سراسر *sarāsar*, 'from one end to the other,' 'entirely; کونگون *gu'nāgu'n*, 'various,' from گون *gu'n*, 'colour.'

2. الف عطف *Alifi 'atf*, 'an *alif* (*a*) signifying and; as شب و روز *shabā roz*, 'night and day,' from شب *shab*, 'night' and روز *roz*, 'day.'

3. الف ندا *Alifi nida*, 'an *alif* (*a*) denoting exclamation; as ساقیا *sākiyā*, 'O cupbearer!' from ساقی *sāki*, 'a cupbearer.'

4. الف مدموت *Alifi maddi saut*, 'an *alif* (*a*) inserted to lengthen the sound; as دارغا *dareghā*, 'Alas,' from درغ *daregh*.

5. الف فاعليت *Alifi fá'iliyat*, 'an *alif* (*a*) denoting agency,' as دانا *dānā*, 'a knowing man,' from دان *dān*, 'know thou.'

6. الف وصل *Alifi wasl* or الف زايد *Alifi zāyid*, 'an *alif* (*a*) that gives no additional meaning to the original word to which it is added, and may be rejected without affecting the sense, as اسکندر *Iskandar* or سکندر *Sikandar*, 'Alexander.' In instances like these either word may be adopted with equal propriety.

• It should here be observed, that, when an original word has more than two letters, the vowel sound uttered after its first letter is dropped, and assigned to this *alif* on its introduction, as has already been exemplified, but when the original word has only two letters, the vowel sound uttered after its first letter is retained, while this additional *alif* assumes the uniform vowel sound زبر *zabar* after it; as ابر *abar* for the original word بر *bar*, 'on,' اے *ae*, for the original word ے *be*, 'withont.'

#### THE DIFFERENT MEANINGS OF ب *BE* (*B*)

1. بای قسمیه *Bā-i kasmīya* or بے *be* (*b*) denoting an oath; as بخدا *ba Khudā*, 'by God,' from خدا *Khndā*, 'God.'

2. بای ظرفیت *Bā-i zarfiyat* or بے *be* (*b*), denoting position, as بخانه *bakhānā*, 'in the house.'

جاتا ہوں ہر اک کام کو میں خانہ بخانہ  
 کوئی سمجھو نہ پوچھو کہ یہاں ہی کون فلانہ  
*Jāta hūn har ik kām ku main khāna ba khāna,*  
*Ku-i mujh ku na pu'chhe ki yī hai kawn falāna.*  
*Irshād.*

'I go for all business from one house to another,  
 No body inquires who I am.'

3. بائی زاید *Bā-i zāyid*, or *be (b)*, that does not extend the sense of the original word to which it is prefixed; as *بجز bajuz*, which means the same as *جز juz*, 'besides.' These two words as well as others of this class may be interchanged.

### MEANINGS OF ک *KA'F (K)*.

1. کاف علت *Kāfi'illat (k)* denoting cause, being equivalent to the conjunction *for*. Thus میر حسن *Mī'r Hasan*.

کہا بی بیو کل کہونگی میں حال  
 کہ اب راہ کی ماندگی ہی کمال  
*Kahā bi'biyo kul kahūngī' min hāl,*  
*Ki ab rāh kī māndigī hai kamāl,*

'She said, ladies! to-morrow I will tell you my history, for now by travel I am awfully tired.

2. کاف بیانہ *kāfi bayāniya*, a *kāf (k)* coming between two expressions to illustrate the preceding passage by the succeeding one, as, کہ یہاں سے پوچھئے لگی *ta'ajjub se pu'chhne lagi' ki yih* بات سچ ہی \* *hai*, 'wonderfully she asked is it true?'

## MEANINGS AND ALTERATIONS OF

## YE (Y).

يَا نِسْبَت *yái nisbat*, a *ye* (y) that denotes relationship and is equivalent to the English expression 'appertaining to;' as ايراني *I'rání*, 'Persian,' literally pertaining to *Írán* or Persia. The final *alif* (a), or ي *ye* (i'), or \* *he* (h) of the original word is changed into و *wáo* (w) preceded by the vowel sound ز *zabar* (a) and followed by the vowel sound ز *zer* (i) before assuming the addition of ي *ye* (i'); as مرتضوي *Murtazawí*, 'of Murtazá' from مرتضي *Murtazá*, 'a title of علي *'Alí*, the son-in-law 'of Muhammad,' دهلوي *Dihlawí*, 'of Delhi,' from دهلي *Dihlí*, 'a city of India,' انبالوي *Am-bálawí*, 'a resident of Ambála, from انباله *Ambála*.'

• Observation—The final *alif* (a) and \* *he* (h), instead of being changed into و *wáo* (w), are sometimes dropped; as بخاري *Bukhári*, 'of Bokhárá,' from بخارا *Bukhára*, 'a town of Tartary,' بنگالي *Bangu'li*, 'of Bengal,' from بنكاله *Banyála*, 'Bengal,' and sometimes turned into گ *Ga'f* (G hard); as خانگي *kha'ngi*, 'household,' from خانه *kha'na*, 'house.' Sometimes the third letter of the original word if it be ي *ye* (i'), is dropped as well as the final \* *he* (h), in assuming ي *ye* (i') at the end of the word; as مدني *Madaní*, 'of Medina,' from مدینه *Madína*, 'a city of Arabia.' Some words add ال *alif* (a) and نُون *nu'n* (n), before this augmentation; as حقاني *Hukká'ni*, 'of God,' from حق *Hakk*, 'God,' رباني



*Rabba'ní*, 'of the Lord,' from رب *Rabb*, 'the Lord.' In many words the final *alif* (a) and *he* (h) add a *hamza* followed by the vowel sound زیر *zer* (i), before assuming this addition of ي *ye* (i). In such cases the final *he* (h) is also dropped. Thus طلائی *tildáyí*, 'golden,' from طلا *tildá*, 'gold,' نقرئی *nukrayí*, 'silvery,' from نقر *nukrah*, 'silver.'

There are certain Arabic words in which by custom the الف *alif* is dropped in writing though not in pronunciation. This *alif* is sometimes placed over the letter next to that uttered after it in pronouncing such words; as الله *Alláh*, 'God,' رحمن *Rahmán*, 'the Merciful.'

Some words are variously pronounced, such as زبان *zabán* or زبان *zuba'n*, 'tongue,' سخن *sukhun*, سخن *sakhun*, or سخن *sukhan*, 'word,' لیلی *Laili* or *Lailá* 'name' of the mistress of مجنون *Majnún*, 'آتش *A'tish*, or آتش *A'tash*, 'fire.'

The following quotations from the لیلی مجنون *Lailá Majnún* of نواب مرزا محمد تقی خان *Nawáb Mirzá Muhammad Takí Khán*, poetically styled هوس *Hawas*, also confirm this variable pronunciation.—

یعنی کہ قلق نصیب لیلی  
 تھی جسکو نہ اک زمان تسلی  
*Ya'ní ki kaluk nastbi Lailí*

*Thí jisku na ik zamán tasallí*

'That is to say affliction is in the lot of *Lailí*,  
 who had no comfort even for a moment.'

پوچھا جو سبب تو رکی بولا  
 ناشاد گئی جہاں سے لیلیٰ  
*Púchha' ju sabab tu roki bola'.*

*Násha'd gayi' jahán si Lailá,*

'Being asked of the reason, he said with tears,  
 Lailá miserably departed from the world.'

Some words are variously spelt ; thus مصرع *misra'h* or مصرع *misra,* 'a single line in poetry.'

The word ( دريغ ) is articulated *duregh* according to some lexicographers and *diregh* according to others. It is erroneously pronounced *daregh* by the people, and hence the error is included in the list of غلطالعام *ghalaṭul-'ám*, 'errors of the people.' In similar or other instances of *ghalaṭul-'ám* we are obliged to differ from lexicographers, and follow the custom. Hence it is that the words (تميز and در, قد) are respectively uttered *ḡadd* *durr* and *tamyíz* &c by the Arabs, while the Persians and the Indians pronounce them *ḡad*, 'stature,' *dur*, 'pearl,' *tamíz*, 'distinction.' Sometimes they retain their Arabic pronunciation in our modern authors. Thus ظفر *Zafar* and آتش *A'tish* :—

ترے اندام درے و قد و زلف و خط سے ہی خجلت  
 سمن کو ارغوان کو سر کو سنبل کو ریحان کو  
*Tire anda'm ríyo ḡaddo zulfo khat. si hai khajlat.*

*Saman ko arghawa'n ko sarw ko sumbul ku raiha'n ko,*

'Thy body, face, stature, locks, and beard, have  
 ashamed jasmine, the flower arghawa'n, cypress, hyacinth, and the fragrant flower raiha'n.'

تمیز کیجیے جو سفید و سیاہ کی  
 ظلمت جو زلفیں ہوں تو رہ زخسارے نور ہوں  
*Tamyāz kījīye ju sufedō siyāh kī.*

*Zulmat ju zulfīn hoī tu wuh rukhsārī nūr hoī.*

'If you want to distinguish the white from the black,  
 Look at the locks and the cheeks. The former is likened  
 to darkness, the latter to light.'

Some Arabic. words add a *ی* *ye* (i) or *و* *wāo* (u)  
 in pronunciation, as *مفعول بہ* *maf'ūl bihi*, 'locative case,'  
*ظلہ* *ẖilluhu* 'his shadow.'

The Persian word *مہمان* *mihmān*, 'a guest,' is very  
 current, but *میہمان* *mihmān* is also used; thus in the *فسانہ*  
*عجایب* *Fasāna-i 'Ajāyib* we have *مہمان سرا مسافر خانے*  
*mihmānsarā musāfirkhāne t'ami'r hu-e*, 'houses  
 for the reception of guests and travellers were built.'  
 Again in the *دیوان ہزبر* *Diwānī Hizabr* we find,

شب معراج کی شہرت نہ کیونکر ہو در عالم میں  
 حبیب خاص کی گھر میں خدا کے میہمانی ہی  
*Shabe mī'rāj kī shuhrat na kyonkar ho du 'ālam meī.*  
*Habīb-e khās kī ghar meī Khudā ke mihmānī hai.*

'How can that night in which Muhammad ascended  
 the Heaven be not renowned in both the worlds, when  
 in the house of God the special friend (of the Lord)  
 is a guest.

## NUMERICAL VALUE OF LETTERS.

As in English the letters I, V, X &c represent the  
 numbers one, five, ten &c, so in Arabic, Persian, and

Hindustání the letters | *alif* (*a*), ب *be* (*b*), ج *ji'm* (*j*), &c. represent the numbers one, two, three, &c. The following eight words must be committed to memory in order to ascertain the value of letters:—

ا ب ج د *Abjad*, ه و ز *hawwaz*, ح ط ي *hut.ti*, ك ل م ن *kaliman*, س ع ف *sa'fa*, ق ر ش *karshat*, ظ *sak.hk.haz*, غ *za.zza.gh*.

The numerical value of the letters of the said words are stated thus:

| *alif* (*a*) = 1 ; ب *be* (*b*) = 2 ; ج *ji'm* (*j*) = 3 ; د *dál* (*d*) = 4 ; ه *he* (*h*) = 5 ; و *wáo* (*w*) = 6 ; ز *ze* (*z*) = 7 ; ح *he* (*h*) = 8 ; ط *toe* (*t*) = 9 ; ي *ye* (*y*) = 10 ; ك *káf* (*k*) = 20 ; ل *lám* (*l*) = 30 ; م *mí'm* (*m*) = 40 ; ن *nún* (*n*) = 50 ; س *si'n* (*s*) = 60 ; ع *'ain* (*'*) = 70 ; ف *fe* (*f*) = 80 ; ص *sád* (*s*) = 90 ; ق *káf* (*k*) = 100 ; ر *re* (*r*) = 200 ; ش *shi'n* (*sh*) = 300 ; ت *te* (*t*) = 400 ; ظ *se* (*s*) = 500 ; خ *khe* (*kh*) = 600 ; ذ *zál* (*z*) = 700 ; ض *zád* (*z*) = 800 ; ظ *zoe* (*z*) = 900 ; غ *ghain* (*gh*) = 1,000

Observation—The numerical value of پ *pe* (*p*) is the same as of ب *be* (*b*) ; of چ *che* (*ch*) the same as of ج *ji'm* (*j*) ; of ز *zhe* (*zh*) the same as of ز *ze* (*z*) ; of گ *gáf* (*g hard*) the same as of ك *káf* (*k*) ; of ت *te* (*t*) the same as of ت *te* (*t*) ; of د *dál* (*d*), the same as of د *dál* (*d*) ; of ر *re* (*r*), the same as of ر *re* (*r*). In a compound letter the value of each of the letters composing it is taken into account. Thus the value of كه *khe* (*kh*) is equal to the sum of the value of ك *káf* (*k*), and ه *he* (*h*). In the words عيسى *'Isá*, 'Christ,' موسي *Musá*, 'Moses,' the value of the final letter ي *ye* (*y*), being taken into account, is ten, and the | *alif* standing

ever it is not counted. It must be borne in mind that the letters written but not pronounced are calculated, while those pronounced but not written are not estimated. Hence a حرف مشدد *harfi mushaddad* (a letter pronounced as a double one), is considered as single, because it is written once only.—Similarly the letter 'hamza is sometimes not calculated, because it comes over the head of a letter where its omission would not affect the reading. But generally its value is the same as of الف *alif*.

The Poets introduce in their poems certain words the sum of the numerical value of the letters of which gives dates to commemorate certain events. The following verse of رشك *Rashk* gives the date of the death of the great poet ناسخ *Nāsikh*, which happened in the Hijra year 1254:—(AD 1838)

دلا شعر گویا ارتھی لکھنؤ سے

*Dilā shi'r goyī ut̤hī' Lakhna-u' se*

'O heart! poesy is no more in Lucknow.'

Here the value of the letter 'hamza in the word لکھنؤ *Lakhna-u'* is not taken into account; for the word can be read if it be dispensed with. There are two ی *ye's* in the word گویا *goyī*, and hence both are taken into account.

Sometimes the titles of books indicate the dates on which they were written. The well known prose work in Hindustání by Mír Aman of Delhi is entitled the باغ و بہار *Bāgh o Baha'r*, merely because the letters of

the said name give the Hijra year in which it was completed in the following way:—

ب *be* (*b*) = 2, ا *alif* (*a*) = 1, غ *ghain* (*gh*) = 1000, و *wa'o* (*o*) = 6, ب *be* (*b*) = 2, ه *he* (*h*) = 5, ا *alif* (*a*) = 1, ر *re* (*r*) = 200. Hence  $2 + 1 + 1000 + 6 + 2 + 5 + 1 + 200 = 1217$ . Similarly the well known Persian work *Muka'taba'ti* 'Alla'mi' gives by its very name the Hijra year 1015, the date on which it was finished.

The era most common among the Mahomedans is called *Hijri'* (from *hijr*, 'separation'), so named because it commences from the year in which the prophet Mahomed departed from Mecca for Medina. Any Hijra year may be turned into the approximate Christian year by adding 583 to it. Thus the Hijra year 1299 = A. D. 1299 + 583 or 1882. We say approximate because there is a difference between Mahomedan and Christian calculation. A year contains 356 days according to the former and 365 according to the latter.

In calculating dates by the numerical value of words, the Hijra year is always to be taken unless a suggestion is made for their being taken in the Christian or any other era. Thus in the following verses *Rashk* mentions the date of the death of *Nāsikh* by the Christian era :—

سال وفات جستم تاریخ شد مسیحی  
مدحیف های ناسخ مدحیف های ناسخ  
*Sāle wafāt justam tāri'kh shud Masihi'.*  
*Sad haif hai Nāsikh sad haif hai Nāsikh.*

I traced the year of his death (which by the Christian era becomes 1838 by calculating the value of the following verse),

*Ṣad ḥaif ḥāi Nāsikh ṣad ḥaif ḥāi Nāsikh,*

'A thousand woes for (the death of) *Nāsikh*, a thousand woes for (the death of) *Nāsikh*.'

Now let us investigate the origin of the words *ا ب ج د* *abjad*, *ه و ز* *hawwaz* &c.—At first Adam uttered the alphabet thus—

*ا ب ت ث ج ح خ د* *abtaṣ jahkḥad*, or *alif, be, te*, and so on. This alphabet is called *ا ب ج د ا د م* *Abjadi Á'dam*, or Adam's Alphabet. But as this arrangement of letters had no meaning, *ا د ر ی س* *Idrī's*,—the prophet Enoch,—divided the alphabet into eight significant words, and named it *ا ب ج د ا د ر ی س* *Abjadi Idrī's*,—Enoch's Alphabet. Let us now turn to the meaning of these words:—

*ا ب ج د* *Abjad*, 'commenced'; *ه و ز* *hawwaz*, 'joined together'; *ح ط ی* *ḥuṭṭi*, 'came to know'; *ک ل م ن* *kaliman*, 'became speechifier'; *س ع ف ص* *sa'faṣ*, 'soon learned'; *ق ر ش ت* *karshat*, 'arranged'; *ث خ ذ* *ṣakhkhaz*, 'impressed in the mind'; *ظ غ* *ẓaẓẓagh*, 'finished.'

When the alphabet is composed of significant words there is scarcely a meaningless word to be found in our language.

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## CHAPTER II.



### ETYMOLOGY.

صرف *Sarf*, 'Etymology,' treats of the derivation, inflection, and declension of words.

Whatever is uttered by a person is termed a لفظ *Lafẓ*, 'Word.'

According to this definition a word may or may not have any meaning.

A word is said to be مفرد *mufrad*, 'Simple,' or مركب *mu'akkab*, 'Compound,' according as a portion of it does not or does bear part of the idea comprehended by the whole. Thus كتاب *kitāb*, 'a book,' ظالم *ẓālim*, 'a tyrant,' are both simple words. In the latter the syllables ظ *ẓ* and لم *lim* have no meaning, in the former the syllables ك *ki* and تاب *tāb* have meanings (i. e. ك *ki* = that, and تاب *tāb* = light); but then they do not make up the sense of the whole word. Hence these meanings must be left out of consideration, and these portions of the word must be accounted as meaningless. The word گلدسته *guldasta*, 'a nosegay,' is a compound word, for the two portions of which it is composed have such meanings as make up the sense



of the whole word, (i. e. گل *gul* = flower and دسته *dasta* = bunch). There are certain letters and syllables, prefixed or affixed to a word to assign some meaning to it. The word on such an assumption becomes a compound one, because it is compound in sense, as تاجور *tájwar* (i. e. holder of the crown) 'a sovereign.' Here the syllable وار *war* affixed to the word تاج *táj*, 'a crown,' denotes agency. Similarly نذر *niḍar*, 'fearless,' from نه *na*, 'not,' and در *dar*, 'fear,' and بیہوش *behosh*, 'senseless,' from بی *be* 'without' and ہوش *hosh* 'sense.' Such letters and syllables are what we call affixes and prefixes in English grammar. They are apart from the word to which they are added though they mean nothing when they stand alone, but when they do not give any meaning to the word with which they are connected, or when they are merely a modified form of such a word, they do not make it a compound one. Thus رو *ru-i*, 'face,' is a simple word; because the letter ی *ye* (*e*), is redundant, having no meaning at all, and it may be dispensed with without affecting the sense. Again the word نویسندہ *nawisinda*, 'a writer,' is also a simple word, because it is a modified form of the word نوشتن *nawishtan*, 'to write.'

Observation—From the very definition of مرکب *murakkab* it appears that it is a general term for compound words, phrases, and sentences. It is subdivided into مرکب مفید *murakkabi muft'id* and مرکب غیر مفید *murakkabi ghair muft'id*; the former being applied to

sentences, the latter to compound words and phrases.

If a word is simple and has any meaning, it is called *kalima*; as, *قلم kalam*, 'a pen:' if it has no meaning, it is termed *muhmal*; as, *نن nan*. *كلمة مركب Kalma-i murakkab* is a compound word formed of two or more such words as are significant when each of them stands alone as well as when they all being together make up a whole word; as, *گلچین gulchín*, 'a gardener,' (literally one who gathers flowers), from *گل gul*, 'flower' and *چین chii*, 'gather.'

In Persian and Hindustání there must be at least two letters in a word; as *در dar*, 'door'; *جو jo*, 'who.' In Arabic we have words even of a single letter; as, *و wa*, 'and.'

In Persian every word begins with a *متحرک mula-harrík*, 'a vowel letter,' (i. e. a letter followed by a vowel sound), and ends in a *ساكن sákin*, consonant letter (i. e. a letter not followed by a vowel sound). This practice is also prevalent in Hindustání. Our Hindustání authors adhere to this rule after the fashion of the Persians. Hence it is that the final sound (if it is a vowel sound) of Sanskrit and Arabic words is dropped when introduced into Hindustání to make the last letter a consonant one. Thus the Sanskrit word *राम Rāma*, 'the seventh incarnation of the Deity,' in Hindustání becomes *رام Rām*. Similarly the Arabic word *عليه 'alaihi*, 'on him,' in Hindustání and Persian

becomes 'alaih. In Arabic there are many words ending in a vowel letter such as ل *lahu*, 'for him,' إليه *ilaihi*, 'towards him.'

مشتق *Mushtak*, 'Derivative,' is a word derived from another word in the language; as, عالم *'ālim*, 'a learned man,' from علم *'ilm*, 'to know.'

مشتق منه *Mushtak minhu*, 'a primitive word,' is a word from which other words are derived; as the word علم *'ilm* in the above example.

Words having the same meaning are termed مرادف *murāḍif*, 'Synonyms.'

## THE PARTS OF SPEECH.

In Hindustání words are classified under three heads;—اسم *Ism*, 'Noun,' فعل *Fīl*, 'Verb,' and حرف *Ḥarf*, 'Particle.' Substantives, adjectives, personal and adjective pronouns, infinitives, and adverbs of manner and number, (such as *forcibly*, *once*, *twice* &c), are included under the first head, while all other adverbs, relative and interrogative pronouns, prepositions, conjunctions, and interjections under the last.

Observation—From this it is evident that there is no article in Hindustání. It is generally replaced by the indefinite pronoun كوفي *ko-i*, 'any,' the numeral يك *ek*, 'one,' and the demonstrative pronoun و *wuh*, 'that.'

اسم *Ism*, 'noun,' is a word which expresses its meaning by itself without conveying the idea of time

except when it is itself the name of a certain period; ~~as~~, آدمي *ádmí*, 'a man,' كتاب *kitáb*, 'a book'; آج *dj*, 'to-day,'

فعل *Fi'l*, 'a Verb,' is a word which expresses its meaning by itself and at the same time conveys the idea of time; as, آیا *áyá*, 'came'; گیا *gayá*, 'went.'

حرف *Harf*, 'a Particle,' is a word which does not express its meaning by itself. Its meaning is not understood unless it is joined to another word; as, سے *se*, 'from,' in the phrase گھر سے *ghar se*, 'from the house.' It rather makes the words indefinite in sense. Thus when we say آدمي *ádmí*, we mean 'man'; but when we say جو آدمي *jo ádmí*, we mean 'whoever.' In the former instance the meaning of the word آدمي *ádmí* is definite to a certain extent, meaning, 'mankind.' In the latter instance the word جو *jo*, 'who,' makes the word آدمي *ádmí*, 'a man,' more indefinite, meaning 'any man.'

There are three kinds of substantives: جامد *Jámid*, 'the Primitive,' مصدر *Maṣḍar*, 'the Infinitive,' and مشتق *Mushtak*, 'the Derivative.'

جامد *Jámid* is a word denoting the name of a person, animal, place, or thing, material or immaterial, that exists or may be supposed to exist. It is neither derived from another word, nor is any word derived from it in the language; as, نام *Rám* 'a person's name,' گھوڑا *ghoṛá*, 'a horse,' کلکتہ *Kalkatta*, 'Calcutta,' پتھر *patthar*, 'a stone,' امید *ummed*, 'hope.'

اسم جامد *Is'mijámid* is divided into two heads, نکرہ

*Nakira*, 'Common Nouns,' and *ma'rifa*, 'Proper Nouns.'

*Nakira* or اسم جنس *Ismi jins* denotes a name applicable to any individual of a class, as لڑکا *larká*, 'a boy.'

*Ma'rifa* is a name representing a particular object; as گنگا *Gāngā*, 'the name of a river.' It is divided into four heads—علم *'Alam*, 'the proper name of an individual,' ضمیر *ẓamir*, 'Personal Pronoun,' اسم اشارہ *Ismi Ishāra*, 'Demonstrative Pronoun,' اسم موصول *Ismi Mauṣūl*, 'a word, phrase or a sentence forming a relative and its antecedent.'—It must be borne in mind, that in Hindustānī, a Common Noun becomes Proper by introducing certain words particularizing the common name, such as, pronouns, interjections, &c. Thus لڑکا *larká*, 'a boy,' is a common substantive, but when we say وہ لڑکا *wuh larká*, 'that boy,' اے لڑکے *ai larke*, 'O boy,' the common noun لڑکا *larká*, 'boy' becomes proper, for in such cases particular persons are meant.

علم *'Alam* is the name denoting a particular object; as, رام *Rām*, 'name of a person,' کلکتہ *Kalkatta*, 'Calcutta.' This is what the English grammarians call a proper noun. Any word used as a substitute for the particular name of a person or thing is also included under this head. Thus we have the علم *'Alam* subdivided into,

1. کنیت *Kunyat*, a term of relationship whether implied or not, as, زید کا باپ *Zaid kā bāp*, 'Zaid's father,' ابو ظفر *Abuẓafar* (father of victory) 'name of a person.'

2. خطاب *Khittāb*, a title assigned to an individual by some great personage; as, شجاع الدوله *Shujā'uddaula*, 'the Hero of State.'

3. عرف 'Urf, a name by which a person is known, differing from his proper name; thus a man named هري چرن *Hari Charan* is known to the people as گوبند *Gobind*.

4. القاب *Alkhab*, a title of address; as, خانصاحب *Khānṣāhib*, 'one belonging to the house of *Khān*.'

5. تخلص *Takhalluṣ*, a name by which poets represent themselves in their verses either by contracting their names or by assuming others; as, وزیري *Wazīrī*, of نواب وزیرعلي *Nawāb Wazīr 'Alī*; ناسخ *Nāsikh*, of شيخ امراء بخش *Shaykh Imāmbakhsh*; سعدي *Sa'dī* of شيخ مصلح الدين شیرازی *Shaykh Maṣlahuddīn Shīrāzī*, *Shaykh Maṣlahuddīn* of Shīrāz.

The difference between علم 'Alam and معرفه *Ma'rifa* is, that the former does not include the pronouns, while the latter does.

## GENDER.

In Hindustānī there are two Genders; مذکر *Muzakkar*, the Masculine and مؤنث *Muannas*, the Feminine.

Whatever object, whether animate or inanimate is represented as a male is called مذکر *Muzakkar*, the 'Masculine'; as, گھوڑا *ghoṛā*, 'a horse,' کاغذ *kāghaz*, 'paper.'

Whatever object animate or inanimate is represented

as a female, is called مؤنث *muannas*, 'the Feminine'; as, گھوڑی *ghorí*, 'a mare,' کتاب *kitáb*, 'a book.'

The idiom of Hindustaní requires some nouns to be used in the masculine and others in the feminine. There is no special rule to enable a foreigner to distinguish the masculine from the feminine; however, the following are the general rules that will assist the learner to make a distinction between the two genders:—

Rule 1. Living beings are generally classified into genders by their well known sex. Thus گھوڑا *ghorá*, 'a horse,' and لڑکا *larád*, 'a boy,' are masculines; while گھوڑی *ghorí*, 'a mare,' and لڑکی *larí*, 'a girl,' are feminines.

Observation—Among the names of living beings some are always used in one gender only. Thus the word مچھلی *machhlí*, 'a fish,' is invariably used as feminine. The masculine of this word is represented by prefixing نر *nar*, 'male'; as, نر مچھلی *nar machhlí*, 'a male fish.' Similarly words invariably used as masculine are represented as feminine by prefixing مادہ *máda* 'female.'

Rule 2. Hindí words ending in الف *alif* (a), are generally masculine; as, کپڑا *kaprá*, 'cloth.' The words دیا *dayá*, 'favour,' &c, are exceptions to this rule. Of the Persian words ending in *a* some are masculine and some feminine according to the usage. Thus خدا *Khudá*, 'God,' is masculine; ناگوارا *nágawára*, 'disgusting,'

is masculine or feminine according to the gender of the word it refers to. Thus we say اونکا کہنا ناگوارا ہی *unkā kahnā nāgawārā hai*, 'his words are disgusting,' یہ بات ناگوارا ہی *yih bāt nāgawārā hai*, 'these words are disgusting.' In the former instance the word *nāgawārā* referring to the masculine noun *kahnā*, 'words,' is masculine, in the latter referring to the feminine noun *bāt*, 'words,' it is feminine.

Rule 3. Arabic infinitives and Arabic verbal nouns ending in الف *alif* (ا) are feminine; as, وفا *wafā*, 'to be sufficient'; دوا *dawā*, 'medicine.' The words تماشا *tamāshā*, 'show,' 'exhibition,' and تقاضا *takāẓā*, 'demand,' &c, are exceptions to this rule.

Rule 4. Nouns ending in ہائے مختلفی *hā-i mukhtaṭṭi*, silent *he* (h), are generally masculine; as, پردہ *pārdā*, 'a screen.' The words گره *girah*, 'knot,' &c, pronounced with *he* (h) sounded) are feminine.—The word قبیلہ *kabīla* originally means *a family, a tribe*, and is still taken in that sense by the gentry, and included in the list of masculines. It is vulgarly applied to *wife*, and as such, it is still adopted as a masculine. The words اہل خانہ *ahlikhāna*, 'lord of the house' and گھر کے لوگ *ghar ke log*, 'the people of the house,' are used to represent *wife* as a term of modesty in the feminine singular and masculine plural respectively. Such adjectives as عمدہ *'umda*, 'excellent,' &c, are masculine or feminine according to the gender of the substantive they qualify. Thus we say عمدہ کھانا *'umda khānā*, 'nice food,' عمدہ چیز *'umda chiz*, 'nice thing.'



'*umda chíz*, 'excellent thing.' In the former the word '*umda*' is masculine, in the latter it is feminine.

Rule 5. Words ending in *yā-i ma'rūf* (یای معروف) (t) are generally feminine; as, *larkī* لركي, 'a girl' بركي *pagrī*, 'a turban.' The words *pānī* پاني, 'water'; *jī* جي, 'mind'; *ghī* گهي, 'melted butter,' *motī* موتي, 'a pearl'; *hāthī* ہاتھی, 'an elephant,' &c, are exceptions to this rule.

Rule 6. Arabic words of the form *taf'il* تفعیل are feminine; as, *tahrīr* تحریر, 'writing,' *taḡrīr* تقریر, 'speech.' The word *ta'wīz* تعویذ, 'an amulet,' is an exception to this rule.

Rule 7. Persian verbal nouns ending in *sh* ش (*sh*) are feminine; as, *kashish* کشش, 'attraction,' from *kashidan* کشیدن, 'to attract.'

Rule 8. Arabic verbal nouns ending in *te* ت (*t*), are feminine; as, *rahmat* رحمت, 'mercy.' The words *kāmat* قامت, 'stature,' &c, are exceptions. The word *Ḥaẓrat* حضرت, used as a title of respect signifying 'your honour,' 'your Highness,' 'your Majesty,' and so on, is either masculine or feminine according as the person to whom it refers is in the one or in the other gender. Thus when we say *Ḥaẓrat 'Īsā* حضرت عیسی, 'His Glory the Lord Jesus Christ,' we use the word in the masculine; but when we say *Ḥaẓrat Fāṭima* حضرت فاطمه, 'Her Glory the great Faṭima,' (the daughter of Muhammad), we adopt it in the feminine.

Rule 9. The following are the twenty one letters of the alphabet in the feminine gender:—

ب *be* (b), پ *pe* (p), ت *te* (t), ث *te* (t), ث *se* (s), چ *che* (ch), ح *he* (h), خ *khe* (kh), د *dál* (d), ذ *dál* (d), ذ *zál* (z), ر *re* (r), ز *re* (r), ز *ze* (z), ژ *zhe* (zh), ط *toe* (t), ظ *zoe* (z), ف *fe* (f), و *wáo* (w), ه *he* (h), and ي *ye* (y); or in other words all characters spelt with two letters together with د *dál*, ذ *dál*, ذ *zál* and ر *wáo* are feminine.

The remaining letters are masculine.

Rule 10. The following are also the feminine terminations:—

- (a) یین *yín*; as, پندتائیں *panditáyín*, 'wife of a pandit.'
- (b) ن *nún* (n); as, دہن *dulhan*, 'a bride.'
- (c) نی *ní*; as, برہمنی *Brahmaní*, 'a female Brahman.'
- (d) آنی *áni*; as, کھترانی *Khatrání*, 'a female Khatri.'
- (e) آ *ā*; as, نایک *nayikā*, 'the mistress of a house, particularly (now) of a brothel.'
- (f) ه *he* (h); as, ملکہ *malika*, 'a queen.'

Observation—The rule (f) is applicable to Arabic words only, while the five others preceding it, only to Hindustání words.

Some words such as, مانس *mánus*, 'a human being,' نوکر *naukar* or بندہ *banda*, 'a servant &c,' are applicable to either sex, and are therefore in the masculine or in the feminine according to the context. Thus رتن حاضر تھا آپکا نوکر رام راتن *ápka naukár Rám Ratan hásir thá*, 'your servant, Ram Ratan, was present'; نین نوکر آتی تھی *Nabban naukár áti thí*, 'the maid-servant Nabban was coming.' In the former instance the word نوکر *naukar* is masculine, in the latter feminine.

Some feminine nouns are masculine or feminine according as they form part of compound verbs or not. The following are the examples:—

جب اوس زن سے پوچھا حقیقت ہی کیا

یہ کمبخت نے تب گزارش کیا

*Jab us zan si pūchhā haḳīḳat hi kyā.*

*Yi kambakht ne tab guzārish kiyā.*

منشی مولچند *Munshī Mūlchand,*

‘When (they) asked the woman what was the matter, the unfortunate replied.’

Here the feminine noun *گزارش guzārish* is used as masculine, and the word *guzārishkiyā* is taken to be a compound verb. میری گزارش یہ ہی *Merī guzārish yih hai*, ‘my request is this.’ Here the word *گزارش guzārish* is feminine.

اتنا میں کیا عرض کہ فرمائیے حضرت

آرام سے کتنے کی کوئی طرح بھی یاں ہی

*Itnā miñ kiyū ‘arṣ ki farma’-iyi haṣrat.*

*A’rām si katne ki ku-i tarḥ bhi yāñ hai*

سودا *Sauda’*

‘I requested him thus, tell me Sir !

Is there any way of passing our days here peaceably ?

عرض ہی صاحب ولایت ہے ظفر اتنی کہ ہم

ملتجی یا میرٹھی تم سے نہوں تو کس سے ہوں

*‘Arṣ hai saḥib wilāyat se. Zafar itnī ki ham,*

*Mūltajī yā Mūrtajī tum se na hoñ tau kis si hoñ.*

‘O Zafar say, this is the request to thee O pious—

'O 'Alí, the chosen people of God ! in ~~whom~~ shall we find a refuge but thee ?'

In the first instance the word عرض 'arz is masculine, in the second it is feminine. Similarly we say محنت کرنا *mihnat karṇā* or محنت کرنی *mihnat karṇī* (to labour) &c. In such cases the usage recommends both. It depends upon the choice of the author to incline in favour of the one or the other.

Substantives standing for inanimate objects have no gender in Persian, but in Arabic as in Hindustání they are either masculine or feminine according as the custom allows the one or the other.

Certain words are of different genders according to their use in Hindustání and in the language to which they belong. Thus مدرسه *madrassa*, 'a college,' is feminine in Arabic, but masculine in Hindustání. Hence the adjective عالیہ 'ālīya, 'great,' in the phrase مدرسۂ عالیہ *madrassa-i 'ālīya*, (literally high school), 'university,' though feminine in Arabic is also masculine in Hindustání.

Some singulars differ in gender from their corresponding plurals. Thus والد *walad*, 'a son,' is masculine, its plural اولاد *aulād*, 'children' is feminine, شرط *shart*, 'condition,' is feminine; شرایط *sharāyit*, 'conditions,' terms,' is masculine.

It should now be remarked that Delhi and Lucknow are the two famous seats of learning in India as far as the Hindustání language is concerned. The learned

most of these towns are the authorities for deciding the most intricate points of that language. Illiterate persons residing in different parts of India cannot speak Hindustānī correctly. They follow no system, since they use the very same words in different genders, numbers &c at different times. Hence the uneducated natives of the several districts of India in many instances do not understand each other, as is the case with the vulgar people of England and Scotland. The learned of all the provinces of Hindustān can easily understand one another as those of England, Scotland, and Ireland do.

There are some words such as لفظ *lafẓ*, 'a word'; دہی *dahī*, 'curd'; فکر *fikr*, 'anxiety,' 'thought' &c, which are used in the one gender in Delhi and in the other in Lucknow.

The following is an example :—

کہلا دروازہ از بس میرے دل پر اور عالم کا  
 نہ اندیشہ مجھے شادی کا ہی نہ فکر ہی غم کا

*Khulā durwāza az bās meri dīl par aur 'ālam kā*  
*Na andesha mujhe shādī ka hai na fikr hai gham kā.*

'The door of another world is open to my heart,  
 I have no thought on pleasure or sorrows.'

The above couplet opens a *ghazal* (ode) by *Khājā Mīr Dardī Dikhlavī Khājā Mī'r* 'Dard of Delhi,' who therein uses the word فکر *fikr* in the masculine. So does ظفر *Zafar*, when he says,

ای ظفر گر ہو سکے کچھ فکر عقبی کا تو کر  
 کر نہ دنیا کا تردد کار دنیا سہل ہی

*Ai Z̤afar gar hosake kuchh fikr 'ukbā kā tu kar*

*Kar na dunyā kā taraddud kārī dunyā sahl hai,*

'O Z̤afar ! if any thing can be done, think of the next world.

Do not fall in anxiety of worldly affairs, they are easy.'

In the following verses of ناسخ *Nāsikh* of Lucknow the same word is in the feminine :—

کاتے کھاتی ہی مجھے فکر سخن ای ناسخ  
 در زبان قلم اپنے کو میں ناگن سمجھا

*Kāṭi khātī hi mujhe fikrī sukḥun ai Nāsikh*

*Dṛ zabāne qalam apne ku mīn nāgin samjhā.*

'The anxious search for words bites me all along O *Nāsikh*!

I consider the two tongues of my pen as those of a serpent.'

Let us now observe that in Hindustānī all parts of speech except the conjunction have genders, of which many have their corresponding genders, and many have not, (they being confined to one gender only). Thus the noun *shahzāda*, 'a prince,' is masculine, *shahzādi*, 'a princess,' is feminine; the pronoun *mera*, 'my,' is masculine, having its corresponding feminine *merī*; the adjective *achchhā*, 'good,' is masculine, having its feminine *achchhi*; the adjective *dūr*, 'far,' is always feminine;

having no corresponding masculine ; the adverb موافق *muwāḡiq*, 'like,' is invariably masculine ; the interjection اے *are*, 'O !,' is masculine, having its corresponding feminine اے *ari*.

The gender of a few words such as مانند *mānind*, 'like,' برابر *barābar*, 'equal to,' 'equal level or footing,' 'side by side,' seems to be disputable. Some would have them in the masculine and others in the feminine. Some even say, that, they are masculine or feminine according as they refer to male or female parties; thus they say اُسکے *uske* برابر *barābar*, 'equal to him,' اُسکی *uski* برابر *barābar*, 'equal to her,' the particles کے *ke* and کی *ki* (here equivalent to the preposition to) make a distinction, the former being applied to the masculine, the latter to the feminine. The use of such words in the masculine sounds well. Our great authors have also put them in the masculine, as is evident from the following غزل *ghazal* (ode) of فقیر محمد خان *Fakīr Muhammad Khān*, poetically styled گویا *Goyā* which opens thus :—

ہی جلوۂ دندان لب حانان کے برابر  
 رکھتے ہیں گہر لعل بدخشان کے برابر  
 ابرو نہیں قاتل تری مڑگان کے برابر  
 خنجر ہیں رکھے تیغ مفاہان کے برابر  
 ثابت ہی رخ یار و لب لعل سے مجھ کو  
 ہی باغ ارم ملک بدخشان کے برابر

*Hai jalwa-i dandān labi ḡanān ki barābar*

*Rakhte hīn guhar la'li Badakhshān kī barābar*

*Abro nahiṇ kātīl tiri mizghān ki barābar*

*Khanjar hiñ rakhe teghi Safāhāñ ki barābar*  
*Ṣābit hi rukhe yār o labe la'l si mujhko*  
*Hai bāghi iram mulki Badakhshāñ ki barābar.*

'The lustre of the teeth graces the lips of the friend, as if pearl and ruby of Badakhshāñ are placed side by side.

Thy eyebrows, O murderer! \* are unlike thy eyelashes,

As if daggers be placed in contact with the swords of Isphahan,

From the face and ruby-like lips of the friend it appears,

As if the garden of paradise and the country of Badakhshāñ are placed side by side.'

Now, from the nature of the versification here, it appears that *ke barābar* کے برابر is a rhyme repeated in the second, fourth, and the rest of the even lines of the poem. In the fourth line it refers to the feminine substantive *tegh* تیغ, 'a sword,' in the first, the second, and the sixth lines &c, it appertains to the masculine substantives *lab* لب, 'lip,' *la'l* لعل, 'ruby,' and *mulk* ملک, 'country,' and so on. If the closing part of the fourth line owing to its reference to the feminine substantive be read in the feminine form *ki barābar* کی برابر and that of the other lines owing to its reference to the masculine substantives be repeated in the

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\* A lover owing to the separation from his mistress calls her oppressor, murderer &c.



masculine form برابر کے *ke barábar*, both the rhyme and the harmony would be spoilt altogether ; for such a rhyme, called ردیف *radif*, must be repeated right through the closing portion of every couplet. Hence it is decided that the closing portion of every couplet must be read برابر کے *ke barábar* and not برابر کی *ki bará-bar* (the e of *ke* in the above lines being pronounced rapidly like *i* in *skip*).

The word اوقات *aukāt* is masculine, when it means *time*, and feminine, when it signifies *circumstances*. Thus we say اُنکے اوقات ضائع ہوئے *unke aukāt zāya' hu-e*, 'their time is lost,' اُنکی اوقات کیا ہی *unki aukāt kyá hai*, 'what are his circumstances ?' ( i. e. he is worth nothing )

Some words bearing different meanings are masculine or feminine according as they are taken in the one sense or in the other. Thus the word اردو *Urdú* is masculine when it means *army*, and feminine when it signifies '*the Hindustáni language*'.

The idiom of the Hindustáni language requires the word طرف *taraf*, 'towards,' to be used sometimes in the masculine and sometimes in the feminine. Thus we say میری طرف *meri taraf*, 'towards me' (in the feminine), and شہر کے چاروں طرف *shahr ke chāron taraf*, 'towards the four sides of the city' i. e. all round it (in the masculine) Its plural اطراف *a-tráf* is always masculine; as, اُسکے اطراف *uske a-tráf*, 'all round it.'

Some words alike in both numbers differ in gender in different numbers. Thus in the following verses the

words چشم *chashm*, 'eye,' and بلبل *bulbul*, 'a nightingale,' are feminine in the singular and masculine in the plural. ‡

میری چشم نم ہی اسی رنج و غم میں  
*Meri chashm nam hai isi ranjo gham mein*

ظفر *Zafar*.

'My eyes are wet owing to this affliction.'

چشم خونبار مرے آپے تلون سے ملے  
*Chashmi khunbār mire āpni taloon si male.*

مومن *Momin*.

'Yau have trampled on my bloodshedding eyes.'

کب تک ای بلبل چھپیگی باغ میں صیاد سے  
*Kab tak ai bulbul chhipti bagh mein sayyād se.*

نواب کلب علی خان *Nawāb Kalb 'Alī Khān*

'How long O nightingale ! wilt thou be out of the sight of the fowler.'

سیر چمن کو چلئے بلبل پکارتے ہیں  
*Sairē chaman ku chalye bulbul pukārtē haiñ*

آتش *A'tish*.

'(Come) let us walk in the garden, the nightingales are calling.'

The word ذرا *zarā*, 'a little,' is masculine or feminine according to the context, or rather according to the gender of the word to which it is applied. Thus we say ذرا خطر *zarā khatra*, 'a little danger,' ذرا غفلت *zarā ghaflat*, 'a little neglect.' The former is an instance of masculine, the latter of feminine. Some authors change

‡ The Hindusta'ni plural بلبلین *bulbulen* is feminine.

the termination of this word in the feminine, and make it ذری *zari*. Thus ظفر *Zafar* :

کافر تجھے اللہ نے سورت تو پری دی  
پر حیف ترے دل میں محبت نہ ذری دی  
*Kāfir tujhi Allāh ni surat tu parī dī.*

*Par haif tire dil min mahabbat na zari dī.*

'O faithless ! God has given thee fairy-like face,  
But Alas ! he has not given a little of affection in  
thy heart.'

Some Persian masculines have Arabic words for their corresponding feminines ; as, مرد *mard*, 'man' ; عورت *'aurat*, 'woman'. This use of corresponding gender in different languages is common. It would, however, be far better if they were of one stock. Thus in the foregoing example the word عورت *'aurat*, may be replaced by the Persian word زن *zan*, 'a woman'.

The modern usage recommends some words to be used in a gender different from what they formerly were. Thus میر حسن *Mir Hasan* uses the word سیر *sair*, 'walk', in the masculine, while ظفر *Zafar* makes it feminine, as exemplified in their verses mentioned below :—

ہر سنگ میں شرار ہی تیرے ظہور کا  
موسیٰ نہیں کہ سیر کروں کوہ طور کا  
*Har sang meñ sharār hi tere zuhūr kā.*

*Mūsā nahīn ki sair karūn Kohi Tūr kā.*

'In every stone there is a spark of thy glory.  
I am not Moses that I should walk on Mount Sinai.'

هرے ہوئے بہ میرے زخم دل کے  
 پھر آکر اس چمن کی سیر کرنا  
*Hare hone pi mere zakhmi dil ke.*

*Phir akar is chaman ki sair karná.*

'On the flourishing or rather the increasing state of the sore of my heart,

Thou must come back and take a walk to see the state of this garden,' i. e. the heart, which, being wounded owing to separation from thee, would again get well on thy re-appearance.

### FORMATION OF THE FEMININE.

The feminine is formed from the masculine by changing the masculine terminations الف *alif*, sounded with its preceding vowel sound زبر *zabar* like (á), ا he, pronounced with its preceding vowel sound زبر *zabar* like (a), وان *wán*, ي *ye* (í), and ها *há*, into ي *ye* (í), ي *ye* (í), ون *wín*, ن *nún* (n), and هن *he + nún* (hn), respectively; as, بٹا *betá*, 'a son'; بیتی *betí*, 'a daughter'; شہزادہ *shahzáda*, 'a prince'; شہزادی *shahzadí*, 'a princess'; دسواں *daswán*, 'tenth' (masculine), دسویں *daswín*, 'tenth' (feminine); دھوبی *dhobí*, 'a washerman', دھوبی *dhobín*, 'a washerwoman'; دلہا *dúlhá*, 'a bridegroom', دلہن *dulhan*, 'a bride'.—The Persian adjectives جدا *juddá*, 'separate', and سادہ *sáda*, 'plain,' 'white,' are used as masculine in Hindustání, having their corresponding feminines جدی *juddí* and سادی *sáddí*. These feminine adjectives are not Persian. They are called Hindustání, as Persian adjectives have no gender.

**Observation**—From the above examples it is evident that there are only three Persian words in them, and hence part of this rule is applicable to Persian words, though such examples are very rare.

Masculines of other terminations undergo a slight alteration before adding the terminations *بن yin*, *آنی dñi* &c, to render the feminine; as, *پندت pandit*, 'a learned man', *پندتاین panditāyin*, 'a wife of a learned man', *کھتری Khatrī*, 'a man of a soldier caste,' *کھترانی Khatrānī*, 'a female of that caste,' (vide Rule 10 page 53). The use of these feminine terminations depends upon idiom.

The feminine of some words are irregularly formed; as, *بھائی bhāyi*, 'brother'; *بھن bahn*, 'sister'; *باپ bāp*, 'father', *ما mā*, 'mother'; *راجہ rājā*, 'king'; *رانی rānī*, 'queen' &c.

Nouns denoting species are either masculine or feminine; as, *شیر sher*, 'a tiger', *ھرن hiran*, 'a stag'.—To distinguish between the masculine and the feminine in words like these we prefix or affix to Persian words *نر nar*, 'male', for the former, and *مادہ māda*, 'female,' for the latter, while in the words that are not Persian we add, at the end *ا alif (d)*, to denote the male, and *ی ye (i)*, to represent the female sex; as, *نر گاو nar gāo*, 'a bull', *مادہ گاو māda gāo*, 'a cow', *شیر نر sheri nar*, 'a tiger', *شیر مادہ sheri māda*, 'a tigress', the Hindustānī word *شیرنی shernī* is also used in the sense of the Persian word *شیر مادہ sheri māda*, *مرغا murghā*, 'a cock', *مرغی murghī*, 'a hen'.

From the preceding rules we gather that in Hindustání just as in English there are three ways of distinguishing the sex:—first by different words; as, *بھائی* *bhāyi*, 'brother', *بھن* *bahn*, 'sister'; second by a difference of termination; as, *بیٹا* *betā*, 'a son', *بیتی* *beti*, 'a daughter'; third by prefixing or affixing another word; as, *نر گاو* *nar gáo*, 'a bull'; *مادہ گاو* *māda gáo*, 'a cow'; *شیر نار* *sheri nar*, 'a tiger', *شیر مادہ* *sheri māda*, 'a tigress.'

### NUMBER.

There are two numbers in Hindustání, *واحد* *Wáhid*, 'the Singular' and *جمع* *Jam*, 'the Plural'.

The *واحد* *Wáhid* denotes one object; as, *لڑکا* *larká*, 'a boy', and the *جمع* *Jam*, 'more than one; as, *لڑکے* *larke*, 'boys'. We have these two numbers in Persian, Hindustání, Bengálí, and English; but in Sanskrit and Arabic there is another number besides these. This number in Arabic is called *تثنیه* *Tasniya*, 'the dual', which denotes two objects; as, *دو داریں* *dō dārain*, 'the two worlds'. The plural of these classics always refers to more than two objects.

### RULES FOR FORMING THE PLURAL.

Rule 1. Nouns whether masculine or feminine, followed by any particle coming under the head of the signs of cases and the prepositions, make the final consonant letter followed by the vowel sound *پیش* *pesh*, and add the consonant letters *ون* *vān* and *نن* *nūn* (pronounced with the aforesaid vowel sound like *on* in the French word *ton*) in the plural; as, *مردون* *mardōn*

*ne*, 'the men'; *مردوں سے* *mardon se*, 'from the men', from *مرد* *mard*, 'a man'. We must here notice that in the preceding examples the word *نے* *ne* is the sign of the nominative, while the other word *سے* *se*, 'from,' is a preposition.

Observation—Singulars ending in الف *alif* (*a*), or silent *he* (*h*), drop the final *alif* (*a*), or *he* (*h*), and make its preceding letter followed by the vowel sound پیش *pesh* before assuming the plural termination *وں* *wao* and *نوں* (*on*); as, *لڑکوں کو* *larikon ko*, 'to the boys', from *لڑکا* *larika*, 'a boy', and *بندوں کو* *bandon ko*, 'to the slaves', from *بندہ* *banda*, 'a slave'. It should be noted that the vowel sound *زبر* *zabar* of the letters ک *kaf* (*k*), and دال *dāl* (*d*) in the words *لڑکا* *larika* and *بندہ* *banda* respectively, is changed into پیش *pesh* in the plural, that this rejection of the final *alif* (*a*), is confined to Hindī words; it does not apply to Persian and Arabic words, in which a *hamza* followed by the vowel sound پیش *pesh* comes after the final *alif* (*a*), before the addition of the plural termination. This remark also holds good with regard to some Hindī words ending in *wao* (*u*), and silent *he* (*h*). This *he* (*h*), is in such cases changed into *alif* (*a*), before assuming the plural termination; as, *داناؤں سے* *dānāon se*, 'from the wise,' from Persian *دانا* *dāna*, 'a wise man', *ملاؤں کو* *mullāon ko*, 'to the priests', from Arabic *ملا* *mulla*, 'a priest'; *جروؤں کو* *jeruon ko*, 'to the wives,' from *جور* *jorā* 'a wife'; *راجوں کا* *rajon ka*, 'of the kings', from Hindī *راجہ* *raja*, 'a king.' We must also bear

in mind that singulars ending in *he* (*h* sounded), do not drop the final consonant, but turn it into a vowel letter by assigning to it the vowel sound *پیش* *pēsh* in assuming the said plural termination; as, شاهنکا *shāhon ká*, 'of the kings', from شاه *shāh*, 'a king'.

Rule 2. The vocative plurals of the masculine and the feminine are formed by assigning the vowel sound *پیش* *pēsh* to the final consonant letter and adding *داد مجہول* *wāwi majhūl* (i. e. *wāo* with its preceding vowel sound pronounced like *o* in *toll*), to the singular; as, مردو *mardo*, 'O men!' from مرد *mard*, 'a man.' Similarly لڑکیو *larkio* 'O girls!' from لڑکی *larkī*, 'a girl'.

Rule 3. Masculine nouns ending in *alif* (*a*), or silent *he* (*h*), not admitting signs of cases or prepositions after them, are rendered plural by changing the vowel sound of the penultimate letter into *زیر* *zer*, and then dropping the final *alif* (*a*), or silent *he* (*h*), and adding *یہ مجہول* *yā-i majhūl* (i. e. consonant *ye* being joined to the preceding vowel sound *زیر* *zer* pronounced like *a* in *take*); as, لڑکے آئے *larke āye*, 'the boys came,' ہمنے پیالے رکھے *hamne piyāle rakkhe*, 'we placed the cups.' In these examples the words لڑکے *larke*, 'boys', and پیالے *piyāle*, 'cups', are the plurals of لڑکا *larkā*, 'a boy', and پیالہ *piyāla*, 'a cup', respectively. This rule does not apply to some Hindī masculine nouns\* ending in *alif* (*a*),

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\* These nouns belong to the class of those which never undergo any alteration by the addition of particles or signs of cases; thus we say *da'ta'ee*, 'from the liberal.'



such as, دانا *dána*, 'a liberal man &c,' as well as to all Arabic and Persian masculine nouns ending in the same, such as the Arabic مولّا *mullá*, 'a priest', the Persian دانّا *dáná*, 'a wise man', &c, which are alike in both numbers so long as they do not admit the said particles after them. When they do admit a particle after them they are pluralized according to the directions given in Rule 1.

Rule 4. Masculine nouns ending in any letter except *alif* (a); or silent *he* (h), not admitting signs of cases and prepositions after them, are alike in both numbers. In such instances the context alone will decide the number. The following examples illustrate this rule :—

ایک آدمی آیا ہی *ek ádmí áyá hai*, 'a man has come',  
 آدمی آئے ہیں *ádmí áye hain*, 'the men have come',  
 اُس نے ہاتھی خریدا ہی *usne háthí kharidá hai*, 'he has purchased an elephant',  
 اُس نے ہاتھی خریدے ہیں *usne háthí kharide hain*, 'he has purchased the elephants'.  
 Here the singular verbs آیا ہی *áyá hai*, 'has come', and خریدا ہی *kharidá hai*, 'has purchased,' denote that their nominatives آدمی *ádmí*, 'a man', and ہاتھی *háthí*, 'an elephant', are in the singular, while the plural verbs آئے ہیں *áye hain*, 'have come', and خریدے ہیں *kharide hain*, 'have purchased', shew that their agents are in the plural. The words برسوں *barson*, 'years', (being plural of برس *baras*, 'a year',) &c, are exceptions to this rule. Thus we say برسوں گزرے *barson guzre*, 'years elapsed';

Rule 5. Feminine singular nouns ending in باء

معروف *yá-i ma'rúf* (i. e. *ye* being joined to the preceding vowel sound زیر *zer* uttered like *z* in police) and not followed by any preposition or sign of a case, make that final consonant letter pronounced with the vowel sound زبر *zabar*, add a consonant ا *alif* (*a*), and a consonant ن *nún* (*n*), (both pronounced together with the said final vowel sound like *án* of the French nasal sound) in the plural; as, لڑکی *lar̥kí*, 'a girl', لڑکیاں *lar̥kíán*, 'girls', روٹی *rot̥í*, 'a loaf', روٹیاں *rot̥íán*, 'loaves'.

Rule 6. Feminine nouns ending in any letter except یای معروف *yá-i ma'rúf* (*i*), and not followed by a sign of any case or a preposition, form the plural by pronouncing the final letter with the vowel sound زیر *zer* and adding a consonant ی *ye* and a consonant nasal ن *nún*, (both with the said vowel sound joined together pronounced like *en*); as, کتاب *kitáb*, 'a book', کتابیں *kitáben*, 'books'. To this rule there are some exceptions which are noted below :—

Arabic feminines ending in consonant الف *alif* (*a*), retain that final letter as a consonant, and add a همزة *hamza* followed by the vowel sound زیر *zer*, before assuming the said plural termination; as, دعا *du'á*, 'prayer', دعائیں *du'den*, 'prayers', &c.

Hindí feminines ending in ی *ye* sounded like *y* in *ay*, change that final letter into ھ *hamza*, followed by the vowel sound زیر *zer*, before assuming the said plural termination; as, گای *gáy*, 'a cow', گائیں *gáyen*, 'cows.'

Some Hindí feminines ending in الف *alif* (*a*), add

only a nasal ن *nún* (*n*), 'as, چربا *chiryá*, 'a bird', چربان *chiryán*, 'birds', گوربا *gauraiyá*, 'a sparrow', گوربان *gauraiyán*, 'sparrows'.

Feminines ending in و *wáo* (*w*), are pluralized by adding ین *en*; as, جورو *jurú*, 'a wife', جوروین *jurú-en*, 'wives', آرزو *árzú*, 'desire', آرزوین *árzuen*, 'desires'.

آرزوین رہیں لیلی کو قد مبوسی کی  
 برسوں مجنون کو رہی میرے بیابان کی تلاش  
*Árzú-en rahín Lailá ku kadambosí kí.*

*Barson Majnún ku rahí meri biyábán ki talásh.*

ہزبر *Hizabr.*

'Lailá was desirous of kissing my feet.

Majnún was years in search of the wilderness in which I wandered'.

Here, *Lailá's* kissing the feet of the writer, is a symbol of her being surpassed in amateur affairs, while *Majnú's* search of the wilderness is a figurative expression for undergoing the difficulties. The meaning is, *Lailá* and *Majnún* were famous for their love to each other, but my love to my friend is stronger than theirs. They are in search of the hardships I suffered, for love is developed by these means.

Persian words current in Hindustání are sometimes pluralized according to the rules of Persian grammar. These rules are as follow :—

(a). Words denoting animate objects are made plural by assigning the vowel sound ہ *abar* to the final consonant letter, and adding the consonant letters ا *alif* (*a*).

and nasal ن *nún* (*n*), (both being joined together with the preceding vowel sound uttered like *án*) to the singular; as, خردمند *khiradmand*, 'a wise man', خردمندان *khiradmandán*, 'wise men'; اسپ *asp*, 'a horse', اسپان *aspán*, 'horses.'

(b). Words denoting inanimate objects are pluralized by adding ه *há* to the singular; as, كتاب *kitáb*, 'a book', كتابها *kitábhá*, 'books'.

(c). Sometimes the rules (a), and (b), are reversed; as, اسپها *asphá*, 'horses', from اسپ *asp*, 'a horse'; چشمان *chashmán*, 'eyes', from چشم *chashm*, 'an eye', &c.

Words ending in ا *alif* (*á*), are pluralized by adding ان *yán*; as, دانایان *dánáyán*, 'wise men', from دانا *dána*, 'a wise man'.

(d). Words ending in silent ه *he* (*h*), drop that final letter before adding the plural termination ه *há*; as, نامه *náma*, 'a letter', (epistle) نامهها *nama'há*, 'letters.'

(e). Sometimes singulars ending in silent ه *he* (*h*), are pluralized by changing the final ه *he* (*h*), into جیم مفتوح *jimi maftúh—jím* (*j*), followed by the vowel sound زبر *zabar*, and adding the consonant letters ا *alif* (*a*); and ت *te* (*t*), 'as', نقشه *nak'shah*, 'drawing', نقشات *nak'shaját*, 'drawings'.

(f). Words ending in ه *he*, (*h* sounded), retain ه *he* (*h*), before the final termination; ه *há*; as, گره *girah*, 'a knot', گرهها *girahhá*, 'knots'.

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\* *Namahá*, 'letters,' must not be confounded with *namhá*, 'names,' the plural of نام *nam*, 'name.'

(g). Words ending in silent *he* (h), change the *he* (ه) into گ *gáf* (g hard), followed by the vowel sound ز *zabar* before assuming the plural termination ان *án*; as, نویسند نویسنده *nawisindah*, 'a writer', نویسندگان *nawisindagán*, 'writers'. It is worth our while to observe that سعدی *Sa'dí* in the following couplet has used the word فرزندان *farzandgán* instead of فرزندان *farzandán*, the plural of فرزند *farzand*, 'a son'.

برو تا ز خورانت نصیب برند

که فرزندگانت بسختی دراند

*Birau tá zi khánat nas̄be barand.*

*Ki farzandgánat ba sakh̄tí darand;*

'Go thou hence that we may take a portion of thy dinner; for thy sons are in a miserable state.'

Many Arabic words are pluralized according to the rules of Arabic grammar; as, سلطان *sulṭán*, 'a sovereign', سلاطين *salāṭīn*, 'sovereigns', مقدمه *mukaddama*, 'a suit', مقدمات *mukuddamát*, 'suits'; نقش *naṭsh*, 'drawing', نقوش *nuṭúsh*, 'drawings'; عالم *'álim*, 'a learned man', علماء *'ulamá*, 'learned men', كتاب *kitáb*, 'a book', كتب *kutub*, 'books', غريب *gharīb*, 'a poor man', غربا *ghurabá*, 'the poor', مدرسه *madrasa*, 'a college', مدارس *madáris*, 'colleges', فعل *fi'l*, 'an act', افعال *af'ál*, 'acts', ملك *mulk*, 'a country', ممالك *mamálík*, 'countries', ملك *malik*, 'a king', ملوك *mulúk*, 'kings', ملك *milk*, 'property', املاك *amlák*, 'properties', ملك *malak*, 'an angel', ملايك *maláyik*, 'angels', مفتاح *miftáh*, 'a key', مفاتيح *mafátih*, 'keys', مضمون *mazmún*, 'subject matter', مضامين

*mazāmin*, 'subjects', مسلم *Muslim*, 'a Moslem', مسلمين *Muslimin*, 'Moslems', مسجد *masjid*, 'a mosque', مساجد *masājid*, 'mosques', شريف *sharīf*, 'a gentleman', شرفا *shurafā*, 'gentlemen', عمل *'amal*, 'action', اعمال *a'māl*, 'actions'; حاكم *hākīm*, 'a governor', حكام *hukkām*, 'governors', فتح *fath*, 'victory', فتوح *futūh*, 'victories', مكان *makān*, 'a house', امكنه *amkina*, 'houses', اخ *akh*, 'a brother', اخوان *ikhwān*, 'brothers', قاعدة *qā'id*, 'a rule', قواعد *kawā'id*, 'rules'. The principal guide to the learners with regard to such plurals is that singulars of the same form undergo the same alterations when pluralized as can be observed from the foregoing instances.

The Persian word کاغذ *kāghad* rendered into Arabic becomes کاغذ *kāghaz*, 'a paper', and hence we have its Arabic plural کواغذ *kawāghiz*.

Sometimes Arabic and Persian plural terminations are added to Arabic and Persian plurals, such plurals are called جمع الجمع *jam'uljam*, 'or the plural of plurals'; as, کواغذات *kawāghizat*,\* 'papers', from the plural word کواغذ *kawāghiz*, and that from کاغذ *kāghaz*, 'paper'. Mirzá 'Abdurrahmán of Isphahán gave to Sir William Jones the following couplet from ليلى مجنون *Lailá Majnūn* (a Persian poem) in which the word مجالس *majālishā*, 'assemblies', is used as a Persian plural from the Arabic plural مجالس *majālis*, the singular being مجلس *majlis*:—

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\**Kawāghizat* is not used in elegant style.

در عرب هر طرفه غوغا شد  
نقل او نقل مجالس ها شد

*Dar 'Arab har tarafe ghaughá shud.*

*Nakli o nakli majálishá shud.*

The following is a verbal translation of the above by Sir William Jones.

'Among the Arabs a tumult arose on all sides.

The relation of his adventures was a dessert in their assemblies'.

The double plural forms in Hindí such as انبیاء *ambiyáon*, 'prophets', (from the plural انبیا *ambiyá* and that from نبی *nabí*, 'a prophet'), &c., though common among the people, are not to be imitated in elegant style.

Some nouns such as باپ *báp*, 'a father', ساس *sás*, 'a mother-in-law', &c., are always alike in both numbers.

Some Arabic plurals are used as singular in Hindustání. Thus احوال *ahwál*, 'matters', in Hindustání is singular. In Arabic it is a plural of حال *hál*.

Substantives preceded by اسم عدد *Ismi 'adad*, 'Numeral adjectives', are not generally pluralized; the singular form is sufficient to express the plurality of idea implied by the numeral adjective; as, چار مرد کو مارا *chár mard ko mára*, (we), 'struck four men'. The expression چار مردوں کو مارا *chár mardon ko mára*, is also admissible in elegant style. But singulars ending in الیف (*a*), are always pluralized in the nominative case.

Thus we say چار لڑکے آئے *chār larke āye*, 'four boys came', not چار لڑکا *chār larḳā*.

Sometimes the same object in continuation of the same passage varies in number. Thus *Zafar* in the two following beautiful stanzas of the same poem speaks of himself in the plural in the one and in the singular in the other :—

اک ہم ہی نہیں بیخبر آئے ہیں جہان میں  
جو آیا جہان میں ہی سو رہ بیخبر آیا  
اس بات پہ رونا ہمیں ای چشم تر آیا

*Ik ham hī nahīn be khabar āye hīn jahān meṁ.*

*Jo āya jahān meṁ hī su ruh be khabar āyā.*

*Is bāt pi ronā humīn ai chashmi tar āyā.*

'Not only we (i. e. I.) came in the world without knowing myself.

Whoever has come in the world has come without knowing himself. Upon this, O weeping eyes ! I weep.'

میں شرم سے عصیان کے ہوا سر بگریبان  
جسوقت خیال آئے اودھر کا ادھر آیا  
کچھہ پوچھو نہ کیا کیا مجھے خوف و خطر آیا

*Main sharm si 'isyan ki hu-ā sar bagaraibān.*

*Jiswakt khīyāl āh udhar kā idhar āyā.*

*Kuchh pūchhu na kyā kyā mujhi khauf khatar āyā.*

'I bend down my head through shame on account of my sins.

Alas ! when the thought of the other world overtook me,

\*ask me not, what horrors then surrounded me.'



Here in the first stanza the poet speaks of himself in the plural using the word ہم *ham*, 'we,' while in the next stanza he represents himself in the singular putting in the words میں *main*, 'I' and مجھے *mujhe*, 'me.' In the following verse both the singular and the plural forms are used with reference to the same person.

سایہ فگن ہو میں نے کہا ہم یہ اور پری

*Sāya fgan ho main ni kuhā ham pi o parī.*

'O fairy-faced ! have thy shadow on (literally us) me said I'

Here the words میں *main*, 'I,' and ہم *ham pi*, 'on us,' refer to the same person.

The words کی *kai*, 'how many,' and کئی *kayī*, 'several,' are always plural. Thus we say لڑکے آئے ہیں *kai larke aye haiṅ*, 'how many boys have come?' *kai larke aye haiṅ*, 'how many boys have come?' *kayī larke aye the*, 'several boys had come.'

The word معنی *ma'ne*, 'meaning,' is always plural. Thus we say اس کے کیا معنی ہیں *iske kyā ma'ne haiṅ*, (literally what are the meanings of this) 'what does this mean ?'

In Hindustaní the plural is generally used instead of the singular as a term of respect. Thus we say بابو آئے ہیں *Bábú aye haiṅ*, 'the Bábú (literally have come) has come.' Here the word بابو *Bábú* is plural in construction and singular in sense. The plural termination in this instance is in the verb آئے ہیں *aye haiṅ*. The singular form بابو آیا ہی *Bábú ayā hai*,

would be a contemptuous way of speaking. Such singular forms are used in fables; they sometimes denote familiarity in the presence of the party spoken of or respect during his absence. Thus when we say in a peculiar tone **ایک بڑا بابو آیا ہی** *ek barā Bábú áyā hai*, 'a great Bábú has come,' we mean the person spoken of is the only man of such a character, or in other words, his greatness is incomparable. Similarly in the story of **چهار درویش** *Chahār Darwesh*, or four hermits, we have **اس شہر کا بادشاہ کب چاہیگا** *is shahr kā bādsháh kab cháhegá*, 'when will the king of this country like it?' But to say **بابو آیا ہی** *Bábú áyā hai*, specially in the presence of the person referred to, would be a term of disrespect. We would now notice that the way of representing a single person in the plural as a term of respect sometimes involves an ambiguity with regard to the number of individuals. Thus the sentence **انکے لڑکے آئے** *unke larke áye*, may mean, either 'his son or his sons came.'

Sometimes the vowel sound of the penultimate letter is lost on assuming the plural termination; as, **نوکرون** *naukron*, 'servants,' from **نوکری** *naukar*, 'a servant,' **طرفین** *tarfain* and **طرفوں** *tarfon*, 'all sides,' from **طرف** *taraf*, 'side.' Here the vowel sound **زبر** *zabar* (a), after **ک** *káf* (k), of the word **نوکری** *naukar*, and **ر** *re* (r) of **طرف** *taraf* is dropped on assuming the plural termination **on** and **ain**,

In the conclusion of our remarks on number it must

be noted, that Hindí words must never assume Arabic plural terminations. Hence the words چیتیاں *chitthiyáñ* 'epistle', &c., should be چیتیاں *chitthiyáñ*, with a Hindí plural termination, and so on. We wonder to observe that some people have even coined the word سرکیولرات *sarkularádt*, and made it the plural of the English word Circular. Such new coined words must always be avoided except in official language in which for the sake of brevity we are obliged to insert them.

### PERSON.

Nouns have three persons:—مَنكَلَم *Mutakallim*, 'the first person', مُخَاطَب *Mukhátib* or حَاضِر *Házir*, 'the second person', and غَایِب *ghá'yib*, 'the third person'.

مَنكَلَم *Mutakallim*, the first person represents the speaker, as the words مَن *man*, 'I', and رام داس *Rám Dás*, in the following:—

مَنكہ رام داس ولد را چندر لال قوم برہمن ساکن لاہور کا ہوں  
اقرار کرتا ہوں

*Manki Rám Dás waladi Rájindar lál kaumi Brahman sákin Láhore ká hūñ ikrár kartá hūñ*; 'I Rám Das, son of Rájindra lál, by caste a Brahman, inhabitant of Lahore, do hereby declare'.

مُخَاطَب *mukhátib* or حَاضِر *Házir*, the second person, is the person spoken to; as, زید یہاں آؤ *Zaid yihán á-o*, 'come here Zaid'.

غَایِب *Gháyib*, the third person, is the object spoken of; as, بیہاری خط لکھتا ہے *Bihári khát lekhtá hai*, 'Bihári

writes the letter'. Here the words بهاری *Bihārī*, 'a person's name', and خط *khat*, 'letter', are in the third person.

Sometimes the same object is represented in different persons. The following is an example :—

بار عصیان سر پہ ہی گویا بہت  
 کیا اوتھائیں سر جھکے جاتے ہیں ہم  
*Bāri 'isyañ sir pi hai Goyā buhat*  
*Kyā uṭhāyēñ sir jhuke jāte hīñ ham.*

'There is too much burden of sin on the head O Goyā!

How can I lift up my head, I am bending down.

Here in the first verse the poet represents himself by the name of گویا *Goyā* in the second person; while in the second verse he puts himself in the first person.

As a term of humility the speaker represents himself in the third person instead of the first; as, بندہ حاضر ہے *banda ḥāẓir hai*, (your), 'slave is present', meaning, *I am present*.

### حالت *HALAT*, CASE.

حالت *Halat*, 'Case', denotes the relation which one word bears to another.

The following are the definitions of different cases with examples illustrating them :—

1. فاعل *Fā'il*, 'the Nominative case', denotes the thing from which an action proceeds; as, رام نے کہا *Rām ne kahā*, 'Rām said'. The sign of this case is the expletive نے *ne*.

2. *Maf'ul* or *مفعول به maf'ul bih*, 'the objective', denotes the thing to which the action of the agent is directed; as *زيد نے چٹھی لکھی Zaid ne chitthi likhi*, 'Zaid wrote a letter'. The signs of this case are *کو ko*, *سے se*, *یاد یاد مجھل yá-i majhul (e)*, and sometimes *کے ke*; as *اسکو بلاو usko buláo*, 'call him,' *اس سے پوچھو us se púchho*, 'ask him' *اسے دو use do*, 'give him,' *اسکے لڑکا ہوا uske larhá húa*, 'he got a son.' The other two signs *تائیں tayín* and *کے تائیں ke tayín* are obsolete. In the sentence *وہ اپنے تئیں افلاطون قرار دیتے ہیں woh apne tayín Aflátún karár dete hain*, ('he represents himself a Plato,') *tayín*, is colloquial not being used in elegant style.

3. When a verb and its object are of the same origin the object is called *مفعول مطلق maf'uli mutlak*, 'Cognate objective'; as, *ایسی مار ماروں گا کہ یاد رکھیگا aisi máringá ki yád rakkhegá*, 'I will strike thee with such a stroke, that thou wilt remember it.' Here *ماروں گا mārūngá*, 'will strike,' the verb, and *مار mār*, 'a stroke,' the object, are both derived from the same infinitive *مارنا mārna*, 'to strike.'

This case and the verb may be of different origin in words, but not in sense; as, *ایک ضرب مارتا ہوں ek xarb mártá hūn*, 'I am striking a blow'. \* In this instance the words *ضرب xarb*, 'a blow', and *مارتا ہوں mártá hūn*, 'am striking', are of different origin, but of the same meaning. This case may also appertain to such a verbal noun as being a substitute for a verb denotes

agency or an object acted upon; as, مار مارنوالا *mār mārnewāla*, 'the smiter of a blow'; کھیل کھیلا ہوا *khel khelā hū-ā*, 'the play, played upon'.

4. مفعول فیہ *Maf 'ul fih* denotes the time or place in which an action is performed; as, وہ گھر میں ہی *wuh ghar meñ hai*, 'he is at home'; میں منگل کے دن نکلا تھا *main Mangal ke din niklā thā*, 'I set out on Tuesday'. In the above instances the words گھر میں *ghar meñ*, 'at home', and دن منگل کے *Mangal ke din*, 'on Tuesday', are مفعول فیہ *Maf 'ul fih*. The signs of this case are میں *meñ*, 'in', پر *par*, 'on', and words of similar meaning, and sometimes کو *ko*; thus we say اسکو بخار چرھا *usko bukhār charhā*, 'he is attacked with fever', (literally, fever came upon him).

5. مفعول معہ *Maf 'ul ma'h* denotes accompaniment with a nominative or with an objective in doing the same action at the same time; as, رام چرن ہری چرن کے ساتھ گئے *Rām Charan Hari Charan ke sāth gaye*, 'Rām Charan went with Hari Charan'. Here گئے *gaye* 'went', is a verb, Rām Charan, its nominative, and Hari Charan مفعول معہ *maf 'ul ma'h*, because the action expressed by the verb is effected by both the nouns at the same time. Were we to say رام چرن اور ہری چرن گئے *Rām Charan aur Hari Charan gaye*, 'Rām Charan and Hari Charan went', both, Rām Charan and Hari Charan, will be nominatives to the verb. In such instances there can be no مفعول معہ *maf 'ul ma'h*; for it is not clear whether both went together. Similarly زید اور بکر حاضر ہیں *Zaid*

*aur Bakar hāẖir haiñ*, 'Zaid and Bakar are present,' do not strictly convey the idea of accompaniment. It is evident then that *مع ماف'úl ma 'h* should not be connected with its accompanying word by the conjunction *اور aur*, 'and', but by *ساتھ sáth*, 'with', *سنگ sañg*, 'along with', and words of similar meaning.

6. When we act either for the attainment of a thing or on account of our possessing a thing, the noun denoting the object to be attained or representing the thing possessed, is called *مفعول له maf'úl lahu*. In short *مفعول له maf'úl lahu* is a noun stating the cause of our doing an action denoted by a verb. *واسطے Wás̄te* *لیے liye*, both signifying 'for the sake of,' *باعث bá'iz*, 'on account of', and words of similar meaning, are the signs of this case; as, *میں نے رام کو ادب کے واسطے مارا maiñ ne Rám ko adab ke wás̄te mārā*, 'I punished Rám for (his want of) respect' (towards others), i. e. he did not know how to respect a gentleman, so I punished him for the attainment of respect in order that he might learn how to respect a person. Hence the word *ادب adab*, 'respect', is *مفعول له maf'úl lahu*. Again when we say *لالو نہ مردی کے باعث لڑا Lallú na lard*, 'owing to want of courage Lallú did not fight', we mean he did not fight, because he was possessed of the quality stated above, i. e. *نامردی nāmardí*, 'cowardice', 'want of courage'; therefore the word *نامردی nāmardí* is *مفعول له maf'úl lahu*. Sometimes the word *پر par* is the sign of this case, when it

means 'for the sake of'; as, انکی اونکی حقہ پر لڑائی ہوئی, *inkī unki hukke par larāyī hū-i*, 'this man and that man quarrelled for a tobaccopipe', i. e. *for the sake of* or *in order to get* a tobaccopipe, they quarrelled with each other. Hence حقہ پر *hukke par*, 'for the sake of a tobaccopipe', is مفعول له *maf'ūl lahu*.

7. The noun representing the person addressed is called the منادی *munādī*, 'the noun in the vocative case', and the particles ای *ai*, 'O', &c., used to denote the address are called حرف ندا *Hurūfi nidd*, 'Interjections', the list of which will be seen hereafter under the head of that part of speech; as, ای رام *Ai Rām*, 'O Ram'.

8. The noun representing the person or the thing lamented is called مندوب *mandūb*, and the particles های *hāi* &c, used to denote such a lamentation are called حرف ندبہ *Hurūfi nudba*; as, های زید *Hāi Zaid*, 'Ha Zaid!' The meaning is, the speaker laments for the loss of Zaid.

Observation—This lamentation is generally owing to the loss of a person or thing as exemplified above, or on account of having with us a person or thing; as, های رہے قسمت *hāi re kismat*, 'woe to me, fate did so.'

9. مفعول مالم یسم فاعله *Muf'ūl málam usamma fá 'iluhu* is an object of a verb of which the agent is unknown. This object is said to be the substitute of the unknown agent; as, راون مارا گیا *Rāwan mārā gīya*, 'Rāwan was killed'.



Observation—In the above definition by the word *substitute* we mean that the verb affirms of the object rather than of the subject. English grammarians call this case a *nominative*, but Arabic, Persian, and Hindustaní grammarians, call it an *object*, on the ground that the action of the unknown agent is directed towards it.

10. There is another case called the مضاف إليه *muzáf ilaih*, which is treated of in the following under the head of اضافت *Izáfat*.

### اِضافت *IZAFAT*.

اِضافت *Izáfat* means the relation subsisting between two nouns. This relation is such as that of similitude, proprietorship, quality, restriction, explanation, position, or agency, &c. By this relation the meaning of a noun is limited to a certain extent. Thus when we say زيد کا دوست *Zaid ká dost*, 'Zaid's friend', we mean not any other man's friend. Similarly دریا کا پانی *daryá ká pání*, means, 'water of the river', i. e. not of the well or of the tank &c. Hence we see that the words دوست *dost*, 'a friend', and پانی *pání*, 'water', in the above examples, are limited in sense to a certain degree which would not have been the case had the words been unaccompanied with the words زيد *Zaid* and دریا *daryá* respectively. The meaning in the latter case would respectively be *any friend*, i. e. any person's friend, and *water of the pond or of the river or of any place whatever*. The noun thus restricted in sense is said to belong to the other noun

that denotes such a relation as mentioned above. Hence we have the terms مضاف *Muzáf* and مضاف إليه *Muzáf ilaih*; the former being applied to a noun directed to another substantive to indicate such an aforesaid relation, and the latter to the noun to which the former is directed for the same purpose. Thus in the above example زيد کا دوست *Zaid ká dost*, 'Zaid's friend', the word زيد *Zaid* is مضاف *muzáf ilaih*, and دوست *dost*, 'friend', مضاف *muzáf*. Similarly in the phrase اچھا لڑکا *achchhá larká*, 'a good boy', the word اچھا *achchhá*, 'good', is مضاف *muzáf ilaih*, and لڑکا *larká*, 'boy', مضاف *muzáf*.

*Izáfats* are classified under various heads named according to their sense. Thus an إضافة *Izáfati* denoting quality is called إضافة ترمیمی *Izáfati tawṣīfī*, from وصف *wasf*, 'quality,' that denoting proprietorship is termed إضافة تملیکی *Izáfati tamlikī*, from ملک *milik*, 'property,' and so on.

The following are the principal *Izáfats*;—

1. إضافة تخصیصی *Izáfati takhṣīṣī* is one denoting restriction; as, میرا دوست *merá dost*, 'my friend,' i.e. not yours or any other's. In this *Izáfati* the word which restricts the sense is always مضاف *muzáf ilaih*, while the words of which the meaning is restricted is always مضاف *muzáf*. Thus in the above example the word میرا *merá*, 'my,' is مضاف *muzáf ilaih*, and دوست *dost*, 'friend,' مضاف *muzáf*.
2. إضافة ترمیمی *Izáfati tawṣīfī* is one denoting

quality ; as *اچھا آدمی achchhá ádmí*, 'a good man.'

In this *Izáfati* the word qualifying is always *مضاف* *muzáf ilaih* and the word qualified *مضاف* *muzáf*. Thus in the preceding phrase *اچھا آدمی achchhá ádmí*, 'a good man', the word *اچھا achchá*, 'good' is *مضاف* *muzáf ilaith* and *آدمی ádmí*, 'man', *مضاف* *muzáf*.

3. *Izáfati tamlikí* is one denoting proprietorship ; as, *سکندر کا گھوڑا Sikandar ká ghorá*, 'Alexander's horse,' *میری کتاب merí kitáb*, 'my book'. In this *Izáfati*, the word representing the possessor is always *مضاف* *muzáf ilaih*, and the substantive standing for the thing possessed is *مضاف* *muzáf*. Thus in the foregoing examples the words *سکندر Sikandar ká*, 'Alexander's,' and *میری merí*, 'my,' are instances of *مضاف* *muzáf ilaih*, and *گھوڑا ghōrā* 'horse', and *کتاب kitáb*, 'book,' of *مضاف* *muzáf*.

4. *Izáfati tashbīhī* is one denoting similitude; as, *نوشیروان کی سی عدالت Naushīrwán kí sí 'adālat*, 'justice like that of Naushīrwán'; *نرگس چشم nargisi chashm*, 'narcissus-like eyes', *غنچہ امید ghuncha-i ummed*, 'a hope which is like rosebud'. In this *Izáfati* the noun denoting the thing compared is always *مضاف* *muzáf ilaih* and the substantive with which the thing is compared, is *مضاف* *muzáf*. Thus in the said examples the words *عدالت 'adālat* 'justice', *چشم chashm*, 'eyes', and *امید ummed*, 'hope', are *مضاف* *muzáf ilaih*, while *نوشیروان Naushīrwán*, *نرگس nargis*, 'narcissus', and *غنچہ*

ghuncha, 'rose-bud', are مضاف *muzāfs*.

5. اضافت بياني *Izāfati bayānī* is one denoting of what sort a thing is; as, سوني کي انگوٽي *sonē ki angū-thī*, 'a golden ring'. In this *Izāfat* the noun representing a thing is مضاف *muzāf*, and the substantive denoting of what sort a thing is, is مضاف اليه *muzāf ilaih*. Thus in the preceding example the word سوني *sonēki*, 'golden', is مضاف اليه *muzāf ilaih*, and انگوٽي *angū-thī*, 'ring', مضاف *muzāf*.

6. اضافت ظرني *Izāfati zarfī* is one denoting place or time; as, دريا کا پاني *daryī kā pānī*, 'the water of the river', سردی جاړے کي سردی *jāre ki sardī*, 'cold of winter'. In this *Izāfat* the noun denoting place or time is مضاف اليه *muzāf ilaih*, and the substantive belonging to such a noun مضاف *muzāf*. Thus the first word in each of the above two examples is مضاف اليه *muzāf ilaih* and the last word مضاف *muzāf*.

7. اضافت ابني *Izāfati ibnī* is one denoting the relation of the son directed towards the father; as, عباس علي *Abbāsi 'Alī*, 'Abbās, the son of 'Alī'. Here عباس *Abbās* is مضاف *muzāf* and علي *Alī* مضاف اليه *muzāf ilaih*.

8. اضافت توضيحي *Izāfati tauzīhī* is one in which the مضاف اليه *muzāf ilaih* explains the مضاف *muzāf*; as, شہر کلکتہ *Shahri Kalkatta*, 'the city of Calcutta', ملک مصر *Mulki Miṣr*, 'the country of Egypt'. Here the words شہر *shahr*, 'city', and ملک *mulk*, 'country', are مضاف *muzāfs*, and کلکتہ *Kalkatta*, 'Calcutta', and مصر *Miṣr*,

*Misr*, 'Egypt', مضاف إليه *muzáf ilaih*. The preposition *of* used in English as an expletive represents the relation denoted by this *Izáfati*.

9. *Izáfati fá'il* اِضافَتِ فاعلي is one denoting the direction of the agent towards an object acted upon; as, *khat ká likhnewálá*, خط کا لکھنوالا, 'the writer of the letter'. In this example the word *khat*, خط, 'letter', is مضاف إليه *muzáf ilaih*, لکھنوالا *likhnewálá*, 'writer', مضاف *muzáf*.

10. *Izáfati maf'úl* اِضافَتِ مفعولي is one denoting the direction of the object acted upon towards the agent; as, *sokhta-i átish*, سوختہ آتش, 'fireburnt'. In this example the word *sokhta*, سوختہ, 'burnt', (i. e. the thing burnt), is مضاف *muzáf*, and آتش *átish*, 'fire', مضاف إليه *muzáf ilaih*.

11. *Izáfati biljins* اِضافَتِ بالجنس denotes that both, the مضاف *muzáf* and the مضاف إليه *muzáf ilaih* are nearly one and the same object; as, *táki angúr*, تاک انگور, 'the grape of the vine'. Here تاک *ták*, 'vine', is مضاف *muzáf*, and انگور *angúr*, 'grape', مضاف إليه *muzáf ilaih*.

12. *Izáfati ba adnā mulābiḥat* اِضافَتِ بادنی ملابیست denotes that the wording representing the relation which one substantive bears to another is not in its strictest sense, but only to a certain extent; as, *hamárā mulk*, ہمارا ملک, 'our country', meaning not that the country really belongs to us, but that we are inhabitants of it.



*uske larke*, 'his sons', میرے کپڑے *mere kapre*, 'my clothes',  
 اپنے بچے *apne bete*, 'my sons', اس کے لڑکے سے *uske larke se*,  
 'from his son', میرے نوکر سے *mere naukar se*, 'from my  
 servant', اپنے آدمی سے *apne ádmí se*, 'from my man'.

Observation—From the preceding rule and examples it is evident that the genitive does not vary on account of the number and gender of its governing noun. It is only the sign of the *izáfat* that assumes different forms in various numbers and genders, so that the genitive may differ in number and gender from its governing noun. Hence when we say اُنکا نوکر آیا تھا *unká naukar áyá thá*, 'his servant had come', the governing noun نوکر *naukar*, 'servant', is singular, while the genitive اُن *un*, 'their', is plural in construction and singular in sense. The sign of the *izáfat*, i. e. the particle کا *ká*, agrees with نوکر *naukar*.

Such words as, میری *merí*, 'my', تیری *terí*, 'thy', &c, considered as single words, are said to be feminine, because they retain the particle ری *rí*, the feminine termination. These being exceptions to the rule agree in gender with the governing noun. Thus we say میری کتاب *merí kitáb*, 'my book', where the genitive میری *merí*, 'my', agrees with the governing noun کتاب *kitáb*, 'book', in the feminine gender only, we say gender only, because the governing noun may be plural with a singular genitive; as, میری کتابیں *merí kitábén*, 'my books'. The opposite to these words such as, میرا

termination ى *re*, are used as genitive in the masculine to agree with governing nouns in the same gender; as, میرا گھوڑا *merá ghorá*, 'my horse'. But such genitives of masculine termination assume the plural termination ے *re*, and so become میرے *mere*, 'my', تیرے *tere*, 'thy', &c, in the plural to agree with plural governing nouns; as, میرے گھوڑے *mere ghore*, 'my horses'.

When several مضاف الیہ *muzáf ilaihs* in Hindustání have one common مضاف *muzáf*, the sign of the *izáfat* is annexed to the last *muzáf ilaih*; as, زید عمرو اور بکر کا گھر *Zaid 'Amar aur Bakar ká ghar*, a house belonging to Zaid, 'Amar, and Bakar.

When several *muzáf*s in Hindustání have the same *muzáf ilaih*, the sign of the *izáfat* agrees with the one next to it. Thus we say زید کے لڑکے اور لڑکیاں *Zaid ke larke aur lárkián*, 'Zaid's sons and daughters'. Here the particle کے *ke* agrees with لڑکے *larke*, 'sons'.

In Persian the sign of the *izáfat* is a vowel sound زیر *zer* (*i*), annexed to the last letter of the *muzáf* when it precedes the *muzáf ilaih*; as, اسپ یعقوب *aspi Yáqúb*, 'Jacob's horse.'

Muzáf's ending in ی *ye* (*t*), or silent ہ *he* (*h*), have those letters pronounced like همزة ملینہ *hamza-i mulai-yana* 'soft hamza' pronounced short like *i* in *hither*. This *hamza* is set over the said ی *ye* or ہ *he* (silent *h*), to shew that they are pronounced like it; as, تاریکی جہاں *tárikí-i jahán*, 'the darkness of the world', بندہ خدا *banda-i Khudá*, 'the servant of God'.



When the *muzáf* ends in *alif* preceded by the vowel sound زبر *zabar* (á), or واو (*wáw*), preceded by the vowel sound پیش *pesh* (ú), the sign of the *izáf* is preceded by an ی (*yi*), added to the final letter; as, هواى خوب *hawáyí khúb*, 'good air', موى باریک *múyí barík*, 'thin hairs.'

*Muzáfs* ending in واو (*wáw*), not preceded by the vowel sound پیش *pesh* do not admit ی *ye* (i); as, امیر خسرو دهلوی *Amír Khusráwí Dahláwí*, 'Amír *Khusráw* of Delhi'.

The Persian sign of the *izáf* is slightly pronounced in prose like *i* in *bit*. In poetry it is sometimes prolonged in pronunciation and sometimes not, i. e. uttered like *a* in *state* or *i* in *bit*, according as the one or the other will suit the verse. Thus in the following couplet of سودا *Saudá* the sign of *izáf* in the last letter ض *zād* (z), of the word فیض *faiz*, 'virtue', is slightly pronounced and the final letter counted as one in the measurement of verses, while that in the letter ر *re* (r), of the word عمر *'umr*, 'age', is lengthened in sound and the final letter considered as two i. e. ر *re* (r), and ی *ye* (e), in scanning:—

اکیلا ہوکے رہ دنیا میں گر چاہے بہت جینا

ہوئی ہی فیض تنہائی سے عمر خضر طولانی

*Akelá hokí rah dunyá meñ gar cháhe buháñ jíná.*

*Húyí hai fuízí tanháyí sí 'umre Khizr tuláñ.*

'Live alone in the world if thou wishest a long life.

It is by virtue of solitude that the life of the prophet

Elias is prolonged'.

When there are several *muzáf*s belonging to a *muzáf ilaih*, the sign of the *izáf*at is annexed to the last *muzáf*; as, *شتر واسپ زید shutur o aspi Zaid*, 'Zaid's camel and horse'.

When the *muzáf ilaih* is placed before the *muzáf* the Persian sign of the *izáf*at is suppressed; as, *نیکمرد nek mard*, 'a good man', *گیهان خدیر gaihán khadeo*, 'the master of the world'. Such *izáf*ats are called *قلب اضافت kalbi izáf*at, or the *izáf*at inverted. They are not allowed in every instance. We must always have an authority for their use. They are admitted in cases where good usage recommends them.

Some Persian words admit of no sign of the *izáf*at, though the *izáf*at is intended in sense; as, *صاحب دل shahib dil*, 'a good man', &c. This is what we call *فک اضافت fakki izáf*at, or striking off of the sign of the *izáf*at. The idiom of the Hindustání language rejects this sign in certain words only, not in all. It is generally though not always dropped in the following instances.

1. In the word *صاحب shahib*, 'lord', when its relation is directed to a common substantive; as, *صاحب جمال shahib jamál*, 'beautiful', (literally lord of beauty).

Observation—When the relation of this word is directed to a proper substantive the sign of the *izáf*at is not rejected; as *صاحب من shahibi man*, 'my lord', *صاحب گلستان shahibi Gulistán*, 'the author of the work

entitled, *The Gulistán*'.

2. In the word *بن* *bin*, 'son'; as, *سليمان بن داود* *Sulaimán bin Dá-úd*, 'Solomon, the son of David'.

Observation—When the relation of this word is directed to a separable pronoun the sign of the *izáfat* is admitted; as, *بن من* *bini man*, 'my son'.

3. In the word *سر* *sar*, when it means 'a chief' or 'a cover' (of a letter), or is used as an expletive; as, *سر دفتر* *sar daftar*, 'a chief officer', *سرنامه* *sarnáma*, 'an envelope of a letter', *سرانجام* *sar anjám*, 'conclusion'.

Observation—This word admits the sign of the *izáfat* before separable pronouns; as, *سر ما* *sari ma*, 'our head'.

4. In the words *سيلاب* *sailáb*, 'overflow of water', *مالك رقاب* *malik rikáb* (literally one who has influence over our throat, may cut it open if he like), 'a sovereign', *قائم مقام* *káyim mukám*, *نایب مناب* *náyib manáb*, both signifying (literally one standing in the place of another), 'a substitute', *گلنار* *gulnár*, 'pomegranate flower', *بنام ایزد* *banám Ezid*, 'by God', when its first letter *ب* *be* (*b*), conveys the sense of an oath.

Observation—In the phrase *بنام ایزد* *banám Ezid*, the sign of the *izáfat* is used when its first letter *ب* *be* (*b*), denotes commencement, as in the following line :—

بنام ایزد دانای اکبر

*Banáme Ezide dání-i Akbar.*

'I begin this in the name of God, the Omniscient,

the Great'.

5. In the phrases in which the word شان *shán*, 'their', is used; as افسون گري شان *afsuṅgari shán*, 'their magical art'.

6. In poetry but not in prose we sometimes meet with the words قطره *ḡatra*, 'drop', پيشه *pesha*, 'trade', and the like, ending in silent *he* (*h*), without the sign of the *izáfat*; as, آب قطره *ḡatra āb*, 'drop of water', in the following couplet of نظامی *Nizāmī*.

توئی کافریدی ز یک قطره آب  
 گهر های (روشن تر از آفتاب  
*Tūyi kāfuridi zi yak ḡatra āb*  
*Guharhāi raushan tar az āftāb*

'Thou hast produced from a single drop of water pearls brighter than the sun'.

7. In proper names, as غلام امام *Ghulām Imām* 'a person's name', (literally the servant of a priest).

In Arabic the syllable ال *al* generally follows the *muzáf* and preceding the *muzáf ilaih* it is generally pronounced with the final letter of the *muzáf* like *ul*, as, طالب العلم *ṭālibul'ilm*. (literally one who seeks knowledge) 'a student.' The syllable ال *al* is not used between an Arabic and a Persian word. Hence it would be improper to say, عندالدریافت *'indaddaryāft*, 'time of investigation,' because the word عند *'ind*, 'time' is Arabic while the word دریافت *daryāft*, 'investigation,' is Persian, The Persian sign of *izáfat* comes between two Arabic or Persian words, or one Persian

and one Arabid. It never occurs with Hindī words. Hence it is, we cannot say پتہ گل *patta-igul*, 'a rose leaf,' for the word پتہ *patta*, 'leaf,' is Hindī.

In Persian the مضاف *muzāf* generally precedes the مضاف الیه *muzāf ilaih*; as, نام من *nāmi man*, 'my name.'

In Hindustānī the *muzāf* generally follows the *muzāf ilaih*; as, مبرا نام *mera nām*, 'my name.'

In concluding the subject on اضافت *izāfat* we must notice that there is a difference in such phrases as دل تنگ *dili tang*, and دلتنگ *diltanḡ*, the former having a sign of the *izāfat* annexed to the word دل *dil*, 'heart', the latter no such sign; the one, being two distinct words signifying, 'the sad heart,' the other, being a compound adjective, meaning 'the sorrowful.' Similarly دل ریش *dilresh* 'the affliction of the heart,' and دلریش *dilresh*, 'the afflicted' &c. The former is taken abstractly, the latter personally.

## PRONOUNS.

ضمایر *Zamāyi* (plural of ضمیر *Zimīr*), 'Personal pronouns', are words used as substitutes for the names of persons; they are thus declined :—

## NOMINATIVES.

Singular.	Plural.
Masculine or Feminine	Masculine or Feminine.
First Person میں <i>māin</i> , I.	ہم <i>ham</i> we.
Second " تو <i>tū</i> thou.	تم <i>tum</i> you.
Third " وہ <i>wuh</i> he, she, or it.	وہ <i>we</i> they.

Observation—The word **وہ**, *we*, 'they', is now obsolete; **وہ**, *wuh*, being used for both *he* and *they* as will be seen hereafter. It is introduced here because such is the practice with the grammarians to shew the plural form distinctly.

## POSSESSIVES.

## Singular.

## Masculine.

## Feminine.

First Person **میرا** *merá* **میرے** *mere* **میری** *merí* my.

Second „ **تیرا** *terá* **تیرے** *tere* **تیری** *terí* thy.

Third „ **اُسکا** *uská* **اُسکے** *uske* his **اُسکی** *uski* her.

## PLURAL.

## Masculine.

## Feminine.

First Person **ہمارا** *hamára* **ہمارے** *hamáre* **ہماری** *hamárí* our.

Second „ **تمہارا** *tumhára* **تمہارے** *tumháre* **تمہاری** *tumhárí* your.

Third „ **اُنکا** *unká* **اُنکے** *unke* **اُنکی** *unki* their.

## OBJECTIVES.

## Singular.

## Plural.

## Masculine or feminine

## Mas. or fem.

First Person **مجھ کو** *mujhko* or **مجھے** *mujhe* **میں کو** *mīhko* us.

Second „ **تجھ کو** *tujhko* or **تجھے** *tujhe* **تو کو** *tumko* you.

Third „ **اُس کو** *usko* or **اُسے** *use* **اُن کو** *unko* or **اُنہیں** *unhen* them.

**اُنہوں کو** *unhonkó* &c. are now obsolete.

The words **مجھ** *mujh* and **تجھ** *tujh*, when used as attributive are nominatives, possessives, or objectives, according to the context; as, **مجھ فقیر نے** *mujh fakír ne*, 'I this humble soul,' is nominative, **مجھ فقیر کو** *mujh fakír ko*

*mujh faktir ko*, 'to me this humble soul', is objective, *tujh aise ádmí ko*, 'to a man like thee'. Such phrases are now becoming obsolete. *آتش* *A'tish* has used such an expression in his *دیوان Diwán* (Poetical Works), where he says.

مردہ سے بدتر زبس احوال مجھ مجنون کا تھا  
خانۂ زنجیر میں دن رات اک شیون رہا  
*Murdi se badtar zi bas ahwál mujh majnún ka thá.*  
*Khánayē zanjír meñ din rāt yik shewan rahá.*

'The condition of a mad man like me was more than that of the dead.

Day and night there was a knell in the chains', (i. e. the chains were weeping at the sight of my distress').

The expressions *ہم ایسے آدمی ham aise ádmí*, 'a man like me', *تو ایسے آدمی tum aise ádmí*, 'a man like you', are very common among us.

### DEMONSTRATIVES.

Words which exactly point out persons or things are called *اسم اشارہ Ismí Ishára*, 'Demonstratives'. They are.

Singular.

Plural.

Masculine or feminine.

Masculine or feminine.

یہ *yih* this.

یہ *ye* these.

وہ *wuh* that.

وہ *we* those.

The word relating to a demonstrative pronoun and coming after it is called *مشار الیہ musháruniláih*, as the word *آدمی ádmí*, 'man', in the phrase *یہ آدمی yih ádmí*, 'this man'.

The words *یہ yih*, 'this', and *وہ wuh*, 'that', in

English, refer to the latter and the former respectively; but in Hindustání this relation may be just the same or vice versa as in the following verses of آتش *A'tish*.

صاف آئینہ سے رخسار ہی اوس دلبر کا

یہ خدا کا ہی بنایا تو وہ اسکندر کا

*Sáf áyini si rukhsár hi us dilbar ká.*

*Yih Khudá ká hi banáyá tu wuh Iskandar ká.*

'The cheeks of that sweet heart are more shining than the looking-glass.

This is made by God, that by Alexander the Great.'

Here in the latter verse the word یہ *yih*, 'this', refers to the cheeks, and وہ *wuh*, 'that', to the looking glass.

اسیر ای دوست تیرے عاشق و معشوق دونوں ہیں

گرفتار آہنی زنجیر کا یہ وہ طلائی کا

*Asir ai dost tere 'áshiqo ma'shúq donoñ haiñ*

*Giriftár áhíñ zanjír ká yih wuh tiláyi ká.*

'O friend! both the lovers and the beloved are captives to thee.

These are bound in iron chains, those in golden chains' (i. e. necklace).'

Here in the second verse the word یہ *yih*, 'these', refers to lovers, and وہ *wuh*, 'those', to the beloved.

اسم موصول ISMI MAUṢUL.

اسم موصول *Ismi mauṣul* is a word or phrase depending upon another sentence called صلة *ṣila* to make its sense distinctly intelligible; as, جو آدمی کہ کل آیا تھا اب حاضر ہے *jo admi kikal áyá thá ab hâẓir hai*, 'the man who came yesterday is present now'. Here the phrase جو آدمی *jo*



*admi*, 'the man who', is اسم موصول *ismi mauṣūl*, and the sentence کل آیا تھا *kal áyá thá*, 'came yesterday,' is صله *ṣila*, having the nominative و، *wuh*, 'he', understood, the full construction according to Hindustání grammarians being, و، کل آیا تھا *ki wuh kal áyá thá*, 'that he yesterday came'. This construction of the above sentence is peculiar to the Arabic, Persian, and Hindustání languages. The word, جو *jo* in such phrases is called حرف *Harfi ṣila*. اسم موصول *Ismi mauṣūl* is thus declined:—

## SINGULAR.

## Masculine.

Nominative جو *jo*Possessive جسکا *jiská* or جسكے *jiske*Objective جسكو *jisko* or جسے *jise*.

## Feminine.

جو *jo* who or whichجسکی *jiski* whose.جسكو *jisko* or جسے *jise* whom or which

## PLURAL.

## Masculine.

Nominative جو *jo*.Possessive جنکا *jinká* جنكے *jinke*.Objective جنكو *jinko* or جنہیں *jinhēn*.

## Feminine.

جو *jo* who or which.جنکی *jinki* whoseجنكو *jinko* or جنہیں *jinhēn* whom or which.

The pronouns used in asking questions are called حروف استفہام *Hurúfi Istifhám*, 'Interrogatives'. They are thus declined:—

## Singular or Plural.

## Masculine or Feminine.

Nominative کون *kaun* who? or which?

## SINGULAR.

Masculine.

Feminine.

Possessive کسکا *kiská* or کسے *kiske*. کسی *kiski* whose ?

## PLURAL.

Masculine.

Possessive کئیں *kinká* کئے *kinke* whose ?

## PLURAL.

Feminine.

Possessive کئکی *kinkí* whose ?

## SINGULAR.

Masculine or Feminine.

Objective کسکو *kisko* or کسے *kise* whom ? or which ?

## PLURAL.

Masculine or Feminine.

Objective کئکو *kinko* or کئہیں *kinhen*, whom ? or which ?

N. B. Personal pronouns in the second person singular, such as, تو *tú*, 'thou', تیرا *terá*, تیری *terí*, 'thy', تجھے *tujhe*, 'thee', being terms of disrespect are not used even in common conversation. Their plurals تم *tum*, 'you', تمہارا *tumhárá*, تمہاری *tumhárí*, 'your', تمکو *tumko*, 'to you', are used in their stead as terms of respect. This rule is also observed in English. Thus in Hindustání and English we say, تم جاو *tum jáo*, 'you go', instead of تُو جاو *tú já*, 'go thou'. A greater degree of respect is denoted by the words آپ *áp*, حضور *huzúr*, or جناب *janáb*, 'your honour', or some such words of similar meaning; as, آپ جایئے *áp jáyiye*, or حضور جایئے *huzúr jáyiye*, 'your

honour will be 'pleased to go' &c; but in addressing the Deity the singulars تُو *tú*, 'thou', تیرا *terá*, 'thy', &c, are used; as, یا اللہ تو سب کا حافظ ہے *yá Alláh tú sab ká hāfiz hai*, 'O God! thou art the protector of all'. A similar instance is to be met with in the English Bible where we have, 'Our Father which art in Heaven, hallowed be thy name &c', such words are also to be had in poetical compositions as well as in prose as terms of familiarity or affection. Thus سدا *Saudá* in addressing His Highness نواب آصف الدولہ بہادر *Nawáb Asifuddaula Bahádúr*, the king of Oudh.

تو دے وزیر ہند کہ حیران ہو رہیں  
شاہان عصر دیکھ کے تیرا یہ احتشام

*Tu unh wazīri Hind ki hīrān ho rahēn.*

*Sháhāni 'aṣr dekh ki terá yih ihtishám.*

'Thou art such a vizier in India that thy' contemporary sovereigns are astonished at the sight of thy pomp and glory'.

English poets have also practised this rule. Thus Montgomery :—

"Canute thy regal race is run,  
Thy name hath passed away;  
But for the meed this tale hath won  
Which never shall decay;  
Its meek unperishing renown  
Outlasts thy sceptre and thy crown."

This use of the singular shows the addressee is inferior to none in the capacity in which he is represented,

and hence it is a term of respect.

The words و, *wuh*, 'he', and یہ, *yih*, 'this', are both singular and plural according to the context, and are used instead of we, 'they', and ye, 'these', respectively, for the latter are inadmissible in modern Hindustaní. Thus in the sentence و جاتا ہی *wuh játd hai*, 'he goes', the word و *wuh* is singular. In the following couplet of ناسخ *Nasikh* it is used as plural:—

جو شب بیدار ہیں وہ غافلون پر رہتے ہیں غالب  
بہت سی فوج پر جاتی ہی تھوڑی فوج شبخونکو  
*Ju shab bedár hain wuh gháfilon par rahti hain ghálib.*  
*Buhat sí fauj par játi hi thórí fauj shabkhún ko.*

'Those that are watching all night overcome those that are negligent.

Against a large army a small army goes on night attack'.

We find the word, we, 'they', in the following passage from نثر بنظر *Naṣari Benazir* of میر بہادر علی *Mir Bahádur 'Alí*, written in 1217 of the Hijra year, corresponding with A. D. 1802:—

اب تو وہ دن نحوست کے نکل گئے *ab to we din nahúsat ke nikal gaye*, 'now those days of misfortune are over'.

The word ہم *ham*, 'we', is always plural in construction but generally singular in sense; and when used as such it is equivalent to میں *main*, 'I'; as, ہم نے کہا *ham ne kahá* (literally we said), 'I said'. When we say اے لوگوں نے کہا کہ ہم کچھ نہیں جانتے *tab un logon*

*ne kahá ki ham kuchh nahin jánte*, 'then those persons said we know nothing', the word is plural both in sense and construction.

The above remarks on the word *ham*, 'we', are also applicable to the words *hamko*, 'to us', *unko*, 'to them', and their other forms *hamen*, *unhen* &c.

Pronouns for the sake of emphasis are generally followed by the words *hi*, 'an expletive,' *khud* or *zát*, 'self'; as, *main hi já-ungá*, 'I alone will go', *main ne khud diyá hai*, 'I myself have given it'.

The words *ápas*, and *báham* 'each other' are reciprocal pronouns, and denote partnership; as, *hám ápas men bahá, karte haiñ*, 'we are discussing with each other'.

The idiom of the Hindustaní requires the use of the words *banda*, 'a servant', *ghulám*, 'a slave', *niyázmand*, 'humble', *kháksár*, 'suppliant', *ahqar*, 'humble', *mukhlis*, 'a friend', *fidwi*, 'a servant', *'ási*, 'guilty', *gunah-gár*, 'offender', *fakír*, 'a beggar' &c, instead of the pronoun *I* as a term of humility. Similarly we respectfully speak of our superiors by using the words *khud badaulat*, 'your lordship', *khudáwand*, 'my lord', *phiri murshid*, 'an experienced guide', *sahib Kibla*, 'a lord who is esteemed as Kibla' (the temple of Mecca) &c, instead of *you* or *he*.

## ALTERATION AND NONALTERATION of Words.

Before entering into this subject we must make some preliminary observations:—

A حرف معنوي *Harfi ma'niwi* is a particle which means nothing by itself but merely denotes certain relations subsisting between words. Under this head are included the signs of cases, the prepositions, and the adverbs of place, time, and comparison.

Let us now turn to the main subject.

Words followed by حرف معنوي *Harfi ma'niwi* i. e. such particles as include only the signs of cases, prepositions, and adverbs of place, time and comparison, undergo certain alterations which are noticed below:—

The word و *wuh*, 'he', followed by a حرف معنوي *Harfi ma'niwi*, 'particle', changes its واو (*w*) into الف مضمومة *alifi mazmuma* (i. e. *alif* pronounced with the vowel sound پیش *pesh*, or in other words *alif* uttered like *oo* in *good*), and ه *he* (*h*), into س *sin* (*s*); as, و *wuh*, 'he' + کو *ko*, 'to' = اُسکو *usko*, 'to him'. Here کو *ko*, 'to', is the particle, therefore the word و *wuh* is turned into اُس *us*.

The word يِه *yih*, 'this', followed by a particle, changes its ي *ye* (*y*), into الف مكسورة *alifi maksura* (or *alif* pronounced with the vowel sound زیر *zer* like *i* in *pit*), and ه *he* (*h*), into س *sin* (*s*); as, يِه *yih*, 'this' + مین *men*, 'in', = اِسْمِین *ismen*, 'in this'.

The word و *we*, 'they', followed by a particle,

changes its و *wáo* (*w*), into الف مضموم *alifi maxmúma*, or an *alif* sounded like *oo* in *foot* and ي *ye* (*y*), into ن *nún* (*n*); as, *ہے* *we*, 'they', + *کو* *ko*, 'to' = *انکو* *unko*, 'to them'.

The word *ہے* *ye*, 'these', followed by a particle, changes the first ي *ye* (*y*), into الف مسكورة *alifi maksúra* (*i*), and the second ي *ye* (*y*), into ن *nún* (*n*); as, *ہے* *ye*, 'these', + *سے* *se*, 'from' = *انسے* *inse*, 'from these'.

Observation—The words *انہوں* *unhoñ* and *انہوں* *inhoñ* are used instead of *اُن* *un* and *اِن* *in* respectively, when the latter are followed by *ہے* *ne*, the sign of the nominative; thus we say *انہوں نے کہا* *unhoñ ne kahá*, 'they said', *انہوں نے کہا* *inhoñ ne kahá*, 'these people said'.

When the words *میں* *main*, 'I', and *تین* *tain*, 'thou', are followed by the particle *کا* *ká*, *کی* *ki*, or *کے* *ke*, the final ن *nún* (*n*), of the words is dropped, while the ک *káf* (*k*), of the particle is changed into ر *re* (*r*); as, *میں* *main*, 'I' + *کا* *ká*, 'of', = *میرا* *merá*, 'my' (masculine); *میں* *main*, 'I' + *کی* *ki*, 'of', = *میری* *merí*, 'my' (feminine); *میں* *main*, 'I' + *کے* *ke*, 'of', = *میرے* *mere* 'mine'; *تین* *tain*, 'thou' + *کا* *ká*, 'of', = *تیرا* *terá*, 'thy' (masculine); *تین* *tain* + *کی* *ki*, 'of', = *تیری* *terí*, 'thy' (feminine); *تین* *tain* + *کے* *ke*, 'of', = *تیرے* *tere*, 'thine'.

N. B. The word *تین* *tain* is now obsolete.

The words *میں* *main*, 'I', and *تو* *tú*, 'thou', followed by the particle *ہے* *ne*, do not undergo any alteration; as, *میں ہے* *main ne*, 'I', *تو ہے* *tú ne*, 'thou'.

When the word تو *tú*, 'thou,' is followed by the particle کا *ká*, کی *ki*, or کے *ke*, it is turned into *te*, while the ک *káf* (*k*), of the particle is changed into *re* (*r*); as, تو *tú* + کا *ká* = تیرا *terá*, 'thy'; تو *tú*, 'thou' + کی *ki*, 'of', = تیری *terí*, 'thy' (feminine), تو *tú*, 'thou' + کے *ke*, 'of' = تیرے *tere*, 'thy'.

The words میں *main*, 'I,' and تو *tú*, 'thou,' followed by any particle except those just mentioned are changed into مجھ *mujh*, and تجھ *tujh* respectively; as میں *main* 'I' + پر *par*, 'on' = مجھ پر *mujh par*, 'on me', تو *tú*, 'thou' + کو *ko*, 'to' = تجھ کو *tujh ko*, 'to thee'.

When the word ہم *ham*, 'we,' is followed by the particle کا *ká*, کی *ki*, کے *ke*, or کیتئیں *ke tuyiñ* the final م *mim* (*m*) is succeeded by the vowel sound زبر *zabar* + الف ساکن *alif sákin*, 'consonant *alif* (*á*)', while the ک *káf* (*k*) of the particle is changed into *re* (*r*); as, ہم *ham*, 'we', + کا *ká*, 'of' = ہمارا *hamará*, 'our', ہم *ham*, 'we' + کی *ki*, 'of', = ہماری *hamarí*, 'our' (feminine); ہم *ham*, 'we' + کے *ke*, 'of' = ہمارے *hamáre*, 'our'.

When the word تم *tum*, 'you', is followed by the particle کا *ká*, کی *ki*, or کے *ke*, its final م *mim* (*m*) is succeeded by the vowel sound زبر *zabar* + ہ *he* (*h*) + الف *alif* (*há*) while the ک *káf* (*k*) of the particle is changed into *re* (*r*); as, تم *tum*, 'you', + کا *ká*, 'of', = تمہارا *tumhárá*, 'your'; تم *tum*, 'you', + کی *ki*, 'of', = تمہاری *tumhárí*, 'your' (feminine), تم *tum*, 'you' + کے *ke*, 'of' = تمہارے *tumháre*, 'your'.

The word جو *jo*, 'the relative who or which', is used



as masculine or feminine in the singular or plural number, but when followed by a particle it is turned into *jis* جس in the singular, and into *jin* جن in the plural; as, *jo* جو, 'which' + *par* پر, 'on' = *jispar* جسپر, 'on which', in the singular, and *jin par* جن پر, in the plural.

The words *koyí* کوئی and *kuchh* کچھ, both signifying *any*, followed by any particle is changed into *kisi* کسی; as, *koyí* 'any' + *ko* کو, 'to' = *kisi ko* کسی کو, 'to any' (one).

Observation—In poetry sometimes for the sake of euphony the word *koyí* کوئی does not undergo any alteration, though followed by a particle. Thus *Mír* میر in the following couplet says *koyi din ku* کوئی دن کو, 'on a day' instead of *kisi dinko* کسی دن کو :—

مجھ سے مت جیکو لگاؤ کہ نہیں (ہے) کا  
میں مسافر ہوں، کوئی دن کو چلا جاؤنگا

*Mijh si mat ji ku lagá-o ki nahín rahneká.*

*Main musáfir hín koyi dín ku chalájá-úngá.*

'Set not thy heart on me, I shall not remain.

I am a traveller and shall depart some day or other'.

The words *kaun* کون, 'the interrogative who or which', and *kyá* کیا, 'what', followed by a particle, are changed into *kis* کس, in the singular, and *kin* کن, in the plural; as, *kaun*, 'who' + *ki* کی, 'of' = *kiski* کسی, 'whose' in the singular and *kinkí* کنکی, in the plural; *kyá*, 'what', + *wáste* واسطے, 'for', = *kiswáste* کسواسطے, 'what for'? The mutation of the word *kaun* کون into *kisú* کسو is now obsolete. The word *kinhon* کنہوں is rarely used instead of *kin* کن.

Nouns not ending in *الف ساکن* *alif sākin*, consonant *alif* (a) or *مختفی ہاے* *hā-i mukhtaḥfi* silent *he* (h), though followed by a particle, never undergo any alteration ; as *مرد سے* *mard se*, 'from the man'.

Hindī nouns ending in *الف* (*a*) or words ending in silent *he* (*h*) turn the vowel sound preceding the final *الف* or *he* (*h*) into the vowel sound *زیر* *zer* and change the final *الف* or *he* (*h*) into *یاء مجہول* *yā-i majhūl* i. e. *ی* *ye* (*y*) pronounced with its preceding vowel sound *زیر* *zer* like *a* in *say* ; as *لڑکا* *larḳā*, 'a boy', + *کا* *kā*, 'of,' = *لڑکے کا* *larḳe kā*, 'of the boy' ; *لڑکا* *larḳā*, 'a boy' + *سے* *se*, 'from' = *لڑکے سے* *larḳe se*, 'from the boy', *بندہ* *banda*, 'a slave', + *کو* *ko*, 'to' = *بندے کو* *bande ko*, 'to the slave'. To this rule there are some exceptions, such as, *بابا* *bābā*, 'father', *چچا* *chachā*, 'father's brother', *دیا* *dayā*, 'mercy', *ماما* *mā*, 'a mother' &c. Thus we say, *آپکی دیا سے* *āpki dayā se*, 'by your favour', and not *آپکے دیے سے* *āpki daye se*. This is also the case with the Persian and Arabic words ending in *الف* (*ā*). Thus we say *دانا کو* *dānā ko*, 'to the wise', *دوا سے* *dawā se*, 'by the medicine', and not *دانی کو* *dāne ko*, *دوے سے* *dawe se*. The particles *کا* *kā*, 'of', *جیسا* *jaisā*, 'as', *کیسا* *kaisā*, 'how', *ایسا* *aisā*, 'such a kind', follow the rules of mutation when they are followed by other particles; as, *اوسکا گھر* *uskā ghar*, 'his house' + *میں* *meñ*, 'in' = *اوسکے گھر میں* *uske ghar meñ*, 'in his house'. Similarly *ایسے آدمی سے کام نہیں چلیگا* *aise ādmī se kām nahīn chalegā*, 'such a man wont do' &c.

Numeral adjectives ending in دان *wān*, change دان *wān* into دسویں *wasēn*, when followed by a particle; as, دسواں آدمی *daswān ādmī*, 'the tenth man' + کے ساتھ *ke sāth*, 'with' = دسویں آدمی کے ساتھ *daswēn ādmī ke sāth*, 'with the tenth man'.

Every word whether simple or part of a compound word changeable according to the directions given above undergoes an alteration; as, گالے کاٹے لڑکے سے *gale kaṭe larke se*, 'from the boy whose throat is cut'. Here the words گالا *galā*, 'throat', کاٹا *kaṭā*, 'cut', and لڑکا *larḱā*, 'boy', are changed into گالے *gale*, کاٹے *kaṭe*, and لڑکے *larke*.

Observation.—If there be one changeable word it must undergo an alteration; but if more than one, the usage generally recommends the alteration of the word next to the particle, but not of the rest; as, ٹھنڈے پانی میں *ṭhande pānī meṇ*, 'in cold water', ٹھنڈا پانی پینے سے *ṭhāṇḍā pānī pine se*, 'by drinking cold water'. In the former the word ٹھنڈا *ṭhandā*, 'cold' being followed by the particle میں *meṇ*, 'in', is turned into ٹھنڈے *ṭhande*; in the latter the same word being followed by the particle سے *se*, 'by', remains unaltered, only the word پینا *pinā*, 'to drink', being next to this particle is changed into پینے *pine*.

Again according to the idiom of the Hindustānī language both of the expressions ای بیٹا *ai beṭā*, and ای بیٹے *ai beṭe* 'O son' are correct. In the one, the word بیٹا *beṭā*, 'son', is not altered, in the other, it is changed into بیٹے *beṭe*, owing to the particle کو *ko* being

after it, for the wording here is elliptical, the full construction being, *پکارتا ہوں میں بے کو* *pukártá hūn main be ko*, 'I call upon the son', because such is the sense of the word *ای* *ai* 'O' !

For the alteration of the original form of a word it is absolutely necessary that it must be followed by a particle expressed or understood ; thus *یہ* *yih*, 'this' + *میں* *men*, 'in' - *اسمیں* *is men*, 'in this', *یہ* *yih*, 'this' + *وقت* *wakt*, 'time' - *اسوقت* *is wakt*, 'this time'.

In both of the above examples the word *یہ* *yih*, 'this', is turned into *اس* *is*, the particle *میں* *men*, 'in' being introduced after it is expressed in the first, and understood in the second. Hence we see that *اسوقت* *is wakt*, was originally *یہ وقت میں* *yih wakt men*. Similarly in the sentence *تم اپنے گھر جاؤ* *tum apne ghar jao*, 'go to your house', the word *اپنے* *apne* was originally *اپنا* *apna*. It is thus altered, because the particle *میں* *men*, 'in', is understood after the word *گھر* *ghar*, 'house'.

Sometimes a word undergoes an alteration by custom though no particle is admissible after it. Thus in the following proverb the word *دوسرا* *dúsrá*, 'on the other hand', is changed into *دوسرے* *dúsré*:—

*ایک تو کربلا دوسرے نیم چرہا* *ek to karelá dúsré nim charhá*, 'it being a *karelá* (a most bitter vegetable), is lifted upon a bitter *nim* tree'; this expression is used when misfortune is augmented by such a cause as may lead to its excitement, for instance when an evil-minded person

is represented to be in the company of fools.

### مصدر MASDAR, INFINITIVE.

مصدر *Maṣḍar*, 'an infinitive', is a word from which verbs and verbal nouns are derived; as, لکھنا *likhná*, 'to write', from which we have the verbs لکھا ہی *likhá hai*, 'has written', لکھا تھا *likhá thá*, 'had written', &c., and the verbal nouns لکھاٹی *likháṭi*, 'writing', لکھنوالا *likhnewála*, 'a writer', &c. In Hindustání the final نا *ná* is the sign of the infinitive.

There are two kinds of infinitives, وضعی *waz'í* and غیر وضعی *Ghair waz'í*.

When the infinitive is a pure Hindí word, it is called وضعی *Waz'í*; as, مارنا *márná*, 'to strike'.

When the infinitive is not a pure Hindí word, but is formed by adding the Hindí termination نا *ná* to foreign words, it is called غیر وضعی *Ghair waz'í*; as, قبولنا *kabúlná*, from Arabic قبول *kabúl*, 'to confess', خریدنا *kharídná*, from Persian خریدن *kharídan*, 'to purchase'.

Sometimes a غیر وضعی *Ghair waz'í* is formed by adding a Hindí infinitive to a foreign word; as, خوش کرنا *khush karná*, 'to please', from the Persian خوش *khush*, 'cheerful', and the Hindí کرنا *karná*, 'to make'. Such infinitives as, نرمانا *narmáná*, 'to soften', سونچنا *sun-tiyáná*, 'to beat with a cudgel' &c, are now obsolete.

Many Arabic infinitives are now current in Hindustání; as, جواب *jawáb*, 'to answer', شكر *shukr*, 'to thank' &c. Such words in Arabic are either verbs

or verbal nouns according to the context; in Hindustání they are always used as substantives.

### VERBAL NOUNS.

*حاصل مصدر* *Hāṣili maṣdar*, 'a Verbal noun', is a noun derived from an infinitive; as, *کشش* *kashish*, 'attraction', from *کشیدن* *kashidan*, 'to attract', *بچار* *bacháo*, 'protection', from *بچانا* *bachána*, 'to protect'.

In Arabic infinitives and verbal nouns are alike in form. They are to be distinguished by the context.

The rules for forming verbal nouns are as follow:—

Rule 1. A verbal noun is generally formed by dropping the infinitive termination *نا ná*; as, *مار* *már*, 'beating', from *مارنا* *márna*, 'to beat'.

Rule 2. Sometimes by changing the infinitive termination into *راوساكن* *wáwi sákin*, consonant *wáo* (pronounced with its preceding vowel sound like o); as, *بچار* *bacháo*, 'protection', from *بچانا* *bachána*, 'to protect'. Sometimes the second person of the indicative past is used as a verbal noun; as, *چاپا* *chhápá*, 'printing'.

Rule 3. Sometimes by changing the infinitive termination *نا ná* into *الف ساكن* *alifi sákin* (a), + *پ ساكن* *pe sákin*, consonant *pe* (p), and assigning the vowel sound *زabar* to the letter going before the said termination; as, *ملاپ* *miláp*, 'friendship', from *ملنا* *milná*, 'to meet cordially'.

Rule 4. Sometimes by introducing an *الف* *alif* (a) after the first letter of a word, and dropping the infinitive termination *نا ná*; as, *چال* *chá'*, 'behaviour', from

چلنا *chalnā*, 'to behave'.

Rule 5. Sometimes by changing the infinitive termination نā into نون ساکن *nūnī sākin*, consonant *nūn* (ن); as, ملان *mīlān*, 'comparison', from ملانا *mīlānā*, 'to compare'.

Rule 6. Sometimes Persian verbal nouns are used in Hindustānī; as, دید *dīd*, 'sight', from دیدن *didan*, 'to see', گردش *gardish*, 'revolution', from گردیدن *gardīdan*, 'to revolve', گفتار *guftār*, 'speech', from گفتن *guftan*, 'to speak', آسودگی *āsūdīgī*, 'peace', from آسودن *āsūdan*, 'to be in peace'.

### DERIVATIVES.

اسم مشتق *Ismi mushtak* is a noun derived from an infinitive. It is of several sorts which are thus illustrated.

1. اسم فاعل *Ismi fa'il* is a noun denoting an actor doing something of his own or of another's accord, and is a nominative, a genitive, or an objective &c, in construction, according to the context. Thus when we say کہنے والے نے کہا ہی *kahnewāle'ne kahā hai*, 'the narrator has related', the word کہنے والا *kahnewālā*, 'narrator', is اسم فاعل *Ismi fa'il*, denoting agency,—an action proceeding from the agent of his own accord—and is in the nominative case. But when we say مرنیوالے سے پوچھو *marnewāle se pūchho*, 'ask the person who is about to die', the word مرنیوالے *marnewāle*, 'one who is to die', is also اسم فاعل *Ismi fa'il*, denoting agency—an action proceeding from the agent not of his own accord but of the will of Heaven—, and is in the

objective case.

In Hindī this noun is formed by changing the final الف *alif* (a) of the infinitive into ياء مجهول *yā-i majhūl* (e), and adding the words وال *wālā* in the masculine and والي *wā'ī* in the feminine; as, لکھنوالا *likhnewālā*, 'a writer', from لکھنا *likhnā*, 'to write'. It is also formed by adding the terminations وال *wālā* and باز *bāz* to nouns which if they end in الف *alif* (ā), change it into ي *ye* (e); as, from the nouns دंडا *danḍā*, 'a rod', and تہمتا *thatḥā*, 'jest', we have دنديوالا *dandewālā*, 'a holder of the rod', and تہمتے باز *thatḥebāz*, 'a jester'. The termination هارا *hārā* is also sometimes to be met with; as, پنهارا *panihārā*, 'a water-bearer'. Sometimes this noun is formed by dropping the final الف *alif* (a) of the infinitive, and turning its preceding vowel letter into a consonant one, and adding the word هار *hār*; as, ہونہار *honhār*, 'what is to happen', from ہونا *honā*, 'to be'. The words of the termination هار *hār* are very few. Sometimes the word سار *sār* is used instead of هار *hār* to denote agency; as, ملنسار *milansār*, 'affable,' from ملنا *milnā*, 'to associate'.

Arabic *Ismifā'īls* current in Urdū are generally of the forms فاعل *fā'il*, فعيل *fa'il*, مفعل *muf'il*, مفتعل *mufṭa'il* &c; as, حاکم *hākīm*, 'a governor,' کریم *karīm*, 'a benefactor', مشفق *mushfiq*, 'one who is kind', منتظر *muntazir*, 'expectant' &c.

Persian *Ismifā'īls* are of two kinds, اسم فاعل اصلي *Ismifā'īli aṣlī* (called also اسم فاعل قياسی *Ismifā'īli*



*kiyāst* or مشتق اسم فاعل *Ismifā'ili mushtak*), and اسم فاعل سماعي *Ismi fā'il samā'i* (called also اسم فاعل تركيبي *Ismi fā'ili tarkibi*, or اسم فاعل غير مشتق *Ismi fā'ili ghair mushtak*). The former is one derived from an infinitive and ends in نده *nūn dāl he* (*ndah*) preceded by a vowel sound. This vowel sound may be زبر *zabar* (*a*) according to some and زیر *zer* (*i*) according to others; as, نویسنده *nawisandah* or *nawisindah*, 'a writer' from نوشتن *nawishtan*, 'to write'; the latter is one generally formed by adding an imperative, of the second person, singular, or the words گار *gār*, گر *gar*, در *war*, گین *gin*, ناک *nāk*, بان *bān*, or مند *mand*, to a primitive noun; as, دستگیر *dastgīr*, 'an assistant' (from دست *dast*, 'hand' and گیر *gīr*, an imperative from گرفتن *giratfan*, to hold); پرهیزگار *parhezgār*, 'an abstemious,' (main), ستیمگر *sitanagar* 'an oppressor', تاجور *tajwar* (literally a holder of the crown) 'a sovereign'; خشمگین *khashmgin*, 'wrathful,' دردناک *dardnāk*, 'painful,' فیلبان *fillān*, 'an elephant driver', دولتمند *daulatmand* (literally a possessor of wealth) 'wealthy'.

The difference between اسم فاعل *fā'il* and اسم *Ismi fā'il* is as follows :—

اسم فاعل *Ismi fā'il* is a term applied to nouns always denoting agency. It denotes agency when it is merely a word and not part of a sentence, or when it is in the nominative, or genitive, or in any other case in a sentence. فاعل *fā'il* is a word that denotes agency when it is in the nominative case in a sentence. But when

it is in any other case except the nominative, or when it is merely a word and not part of a sentence, it does not denote agency. Thus the word مشعلچی *mash'alchí*, 'a torch-bearer', is اسم فاعل *ismi fá'il* whether it is a part of a sentence or not, whether it is a subject or a predicate, a nominative, an objective, or a locative &c; because in either instance it conveys the idea of agency; but in the sentence زيد لکھتا ہے *Zaid likhtá hai*, 'Zaid writes', the word زيد *Zaid* is اسم فاعل *fá'il* and not اسم *ismi fá'il*; for when it is not a nominative to a verb, or when it is merely a word and not a nominative in a sentence, the idea of agency is not indicated therewith. Hence we gather that the distinction between اسم فاعل *fá'il* and اسم *ismi fá'il* is that the idea of agency is inherent in the one, but not in the other. When we say, مشعلچی آیا ہے *mash'alchí áyá hai*, 'the torch-bearer has come,' the word مشعلچی *mash'alchí* 'torch-bearer', is in the nominative case; but when we say 'مَشْعَلْچِی کو بلاؤ' *mash'alchí ko buláo*, 'call the torch-bearer', the word is in the objective case. In either instance it is اسم فاعل *ismi fá'il*, whereas in the sentence زيد آیا ہے *Zaid áyá hai*, 'Zaid has come', the word زيد *Zaid* is اسم فاعل *fá'il*, a nominative. But when we say 'زيد کو بلاؤ' *Zaid ko buláo*, 'call Zaid,' the word is in the objective case, and is no longer a اسم فاعل *fá'il*.

Observation.— اسم فاعل *ismi fá'il* may be a اسم فاعل *fá'il*, but اسم فاعل *fá'il*, can never be an اسم *ismi fá'il* as is evident from the preceding illustration.

### اسم مفعول *ISMI MAF'UL*.

*Ismi maf'ul* is a participial noun or adjective derived from an infinitive; and denotes the object acted upon; as *مظلوم* *mazlûm*, 'the oppressed,' from the Arabic infinitive *ظلم* *zulm*, 'to oppress.'

The difference between *اسم مفعول* *Ismi ma'fûl* and *مفعول* *maf'ûl* is as follows:—

*اسم مفعول* *Ismi maf'ûl* is a term applied to nouns always denoting *the object acted upon*. It bears this sense when it is merely a word and not a part of a sentence, or when it is in the objective, the genitive or in any other case in a sentence.

*مفعول* *Maf'ûl* is a word that bears the sense of *the object acted upon* when it is in the objective case in a sentence, but when it is in any other case except the objective or when it is merely a word and not a part of a sentence, it does not convey the same sense. Thus in the phrase *لکھی ہوئی دستاویز* *likhî huyî das-tâ'vîz*, 'a written document', the word *لکھی ہوئی* *likhî huyî*, 'written' is *اسم مفعول* *Ismi maf'ûl*, whether it is a part of a sentence or not, whether it is a subject or a predicate, a nominative, an objective, or a locative &c; because in either case it has an idea of *the object acted upon*, but in the sentence *اوسنے زید کو مارا* *usne Zaid ko mārā*, 'he struck Zaid', the word *زید* *Zaid* is *مفعول* *maf'ûl*, and not *اسم مفعول* *Ismi maf'ûl*; for when it is not an object of a verb, or when it is merely a word and not an object in a sentence, the idea of *the*

*object acted upon* is no longer represented by it.

The terminations denoting اسم مفعول *Ismā maf'ūl* in Hindī words are generally هوا *hu-ā* and گیا *gayā* or their corresponding feminines ہوئی *hayi* and گئی *gayi*, annexed to a past tense of a verb; as لکھا *likhā hu-ā*, 'written', بھیجی گئی *bhejigayi*, 'remitted'. Sometimes the past tense is used as اسم مفعول *Ismi maf'ūl*, as the word مارا *mārā*, 'beaten', for مارا گیا *mārgayā* in the sentence وہ تو میرا مارا ہے *wuh to merā mārā hai*, 'he is the man whom I have punished'.

Persian *Ismi maf'ūls* current in Hindustānī end in *he* (silent *h*), affixed to a past tense; as, گزشتہ *guzashtah*, 'the past'.

Arabic words of the form اسم مفعول *maf'ūl* are the Arabic *Ismi maf'ūls* used in Urdū; as مذکور *mazkūr*, 'the aforesaid'.

There are some words of certain forms in Arabic which are either اسم فاعل *Ismi fā'il* or اسم مفعول *Ismi maf'ūl* according as the penultimate is followed by the vowel sound زبر *zer* (i) or زabar (a); thus the word ممتحن when pronounced *mumtahin* is اسم فاعل *Ismi fā'il*, meaning 'an examiner'; but when pronounced *mumtāhan*, it is اسم مفعول *Ismi maf'ūl*, meaning 'an examinee.'

### INSTRUMENTAL NOUN.

اسم آلة *Ismi āla* is a noun denoting an instrument by which an action is performed; as, قلم *kalam* (an instrument by which we write) 'a pen', بادکش *bādkaśh*

(an instrument by which we get air) 'a fan'.

This noun is formed sometimes by changing the infinitive termination *نا* *nā* into *نی* *nī*; as, *کترنی* *katar-nī*, 'scissors', from *کترنا* *katar-nā*, 'to cut'. Sometimes the infinitive itself is used as an instrumental noun; as, *بیلنا* *bel-nā*, which means 'to spread out,' or 'a rolling pin,' according as it is used as an infinitive or a substantive. Sometimes this noun is irregularly formed; as, *دنتون* *dantun*, 'a stick used as a toothpick,' from *دانت* *dānt*, 'tooth.'

In Persian an imperative added to a substantive denotes instrumentality; as *رومال* *rūmāl*, 'a handkerchief', from *رو* *rū*, 'face', and *مال* *māl*, 'rub thou,' an imperative of *مالیدن* *mālidan*, 'to rub'.

In Arabic the initial *م* *mām* (*m*) of instrumental nouns is followed by the vowel sound *زیر* *zer* ('*i*'); as, *مقراض* *mikraz*, 'scissors', *مفتاح* *miftah*, 'a key'.

### اسم ظرف *ISMI ZARF*

*Ismi Zarf* is a noun denoting when or where an action takes place. It is called *ظرف زمان* *zarfi zamān*, or *ظرف مکان* *zarfi makān*, according as it indicates time or place. Hindī words belonging to this class of nouns terminate in the following terminations signifying position:—

1. *باری* *Barī*; as, *کالی باری* *Kalibāri*, 'Temple of Kālī' (where the goddess is worshipped).
2. *ستھان* *Sthān*; as, *دیو ستھان* *devasthān*, 'a temple of a god' (where he is adored).

3. *Sāl*; as, *تکسال* *teksāl*, 'a Miht'.

4. *Wār*; as, *پهلوار* *phulwār*, 'a flower-garden'.

Persian words of this class end in the following terminations, all signifying place.

1. *Khāna*; as, *کتب خانہ* *kutubkhāna* (a place where books are deposited) 'a library'.

2. *Dān*; as, *قلمدان* *kalamdān*, 'a pen-case'.

3. *Zār*; as, *گلزار* *gulzār*, 'a garden'.

4. *Sitān*; as, *گلستان* *gulistān*, 'a garden'.

5. *Shan*; as, *گلشن* *gulshan*, 'a garden'.

6. *gāh*; as, *خوابگاه* *khābgāh*, 'a bedroom'.

7. *kada*; as, *میکده* *maikada*, 'an alehouse'.

The use of these different terminations whether Hindī or Persian depends upon custom. The Persian terminations *زار* *zār* and *کده* *kada* &c. as exemplified above with the exception of *خانه* *khāna* and *دان* *dān* are not added to Hindī words. Hence it would be incorrect to say *پهل زار* *phulzār* in the sense of *flower-garden*, for *پهل* *phul*, 'flower' is a Hindī word. But in familiar thought not in elegant expressions we say *بھنگیر خانہ* *bhanger khāna*, 'a place where hemp liquor &c. is to be had', like coffee house in England; and *آگالدان* *ugaldān*, 'a spitting pot'.

difference between *اسم ظرف* *Ismi zarf*; ظرف  
and *مفعول فیہ* *maf'ul fih*, may be thus pointed

*اسم ظرف* *Ismi zarf* is a term always conveying the  
of time or place, whether used as a word, a

phrase, or a sentence; as **نominative**, an **objective**, or any other case.—**ظرف** *ẓarf* is a word not always denoting position or time. It does so according to the context, when it is a phrase or a sentence, but not when it is merely a word. It may not always be in the locative case.—**مفعول فيه** *Maf'ul fih* expresses locality or time when it is only in the locative case.—Thus the words **سوئے کا وقت** *sone ka' waqt*, 'bed time', **کتاب خانہ** *kutub khāna*, 'library', are instances of **اسم ظرف** *Ismi ẓarf*; but **درخت سے** *darakht se*, 'from the tree', in the sentence **وہ درخت سے گر پڑا** *wuh darakht se gir parā'*, 'he fell from the tree', is **ظرف** *ẓarf*; because when we say **درخت کا** *darakht ka'*, 'of the tree', it loses the idea of locality.—Again **ارسمیں** *usmeñ*, 'into it', in the sentence **میں نے رسمیں ڈال دیں** *main ne us meñ dāl diya'*, 'I dropped into it', is **مفعول فيه** *maf'ul fih*; for it is in the locative case.

Observation.—The term locative is not here taken in its strictest Latin sense. It is a noun or pronoun denoting position or time in which an action is performed.

### اسم حالیہ *ISMI HALIYA*.

**اسم حالیہ** *Ismi hāliya* is a noun which denotes the state in which we view the subject or the object; as, **زید مسکراتا جاتا ہی** *Zaid muskurāta' jāta' tha'*, 'Zaid was going on smiling', **میں نے زید کو روتے دیکھا** *main ne Zaid ko rote dekhā*, 'I saw Zaid weeping'. Here the words **مسکراتا** *muskarātā*, 'smiling', and **روتے** *rote*, 'weeping', are instances of *Ismi hāliya*; the former

denoting the state of the subject, the latter of the object. There are some Persian words of this class current in Hindustání, such as, شادان *shadán*, 'delighting' خندان *khandán*, 'laughing', گریان *gríyán*, 'weeping', &c.

اسم تصغیر *ISMI TASGHIR*.

*Ismi tasghír* is a noun which denotes hatred or diminution; as, مردک *mardak*, 'a man', طفلک *tiflak*, 'a boy'.

### ADJECTIVE.

صفت *Şifat*, 'an Adjective', is a word which denotes the quality of a noun. The noun qualified is called موصوف *mauṣúf*; as, اچھا آدمی *achchhá ádmi*, 'a good man'. Here *achchhá*, 'good' is صفت *şifat*, and آدمی *ádmi*, 'man', is موصوف *mauṣúf*.

### DEGREES OF COMPARISON.

When the adjective denotes a simple quality it is called صفت مشبہ *şifati mushabbah*, 'an adjective in the Positive degree', as, اچھا *achchhá*, 'good', برا *burá*, 'bad'. When an adjective denotes a greater degree of the quality than the Positive it is termed اسم تفضیل *Ismi tafzíl*, 'an adjective in the comparative or superlative degree'; as, یہ اس سے بہتر ہے *yih us se bihtar hai*, 'this is better than that', یہ سب سے بہتر ہے *yih sab se bihtar hai*, 'this is the best of all'.

In Hindustání the rules of forming the comparatives and superlatives are very vague. They are formed by connecting prepositions with words denoting objects with which comparison is made, as



exemplified above, or by prefixing the words **بہت** *būht*, 'more', and **بہت ہی** *būht hī*, 'most', or **زیادہ** *ziyāda*, 'more', and **نہایت** *nihāya*, 'most', or words of similar meaning to the positive; as positive **اچھا** *achchhá*, 'good', comparative **اچھا بہت** *būht achchhá*, 'better', and superlative **اچھا بہت ہی** *būht hī achchhá*, 'best',

Persian adjectives are compared by adding **تر** *tar* and **ترین** *tarín* to the positive; as positive **بہ** *bih*, 'good', comparative and superlative **بہتر** *bihtar*, 'better', and **بہترین** *bihtarín*, 'best'. The words **بہتر** *bihtar* and **بہترین** *bihtarín*, convey the same idea, only the termination in the latter is redundant. The superlative degree in English corresponds with **مبغۃ مبالغہ** *siḡḥai mubálgha* in Arabic; as, **سجاد** *sajjád*, 'one who so much bows down his head as to shew the greatest adoration'; but then all Arabic adjectives do not admit it.

Arabic adjectives are compared according to the rules of Arabic grammar; as positive, **کبیر** *kabir*, 'great', comparative, or superlative, masculine, singular, **اکبر** *akbar*, feminine singular, **کبری** *kubara*, masculine plural, **اکابر** *akábir*, feminine plural **کبریات** *kubrayát*, 'greater' or 'greatest'.

N. B. It must be observed that in Arabic all the nouns above classified under the head of **اسم مشتق** *Ismi mushtaq*, are derived from the infinitives; but in Persian and Hindustání they are not always derived from infinitives, that in the latter dialects though the term **اسم مشتق** *ismi mushtaq*, or Derivative, is not always

properly applicable to such nouns as are not derived from the infinitive, yet they are so named by grammarians, because they are so called in Arabic.

### فعل *Fi'li* VERB.

فعل *Fi'l*, 'a Verb', is a word which expresses its meaning by itself, and conveys the idea of time; as, *وہ آتا ہے* *wuh átá hai*, 'he comes'.

There are several kinds of verbs which are defined and exemplified below:—

1. فعل متعدي *Fi'li muta'addi*, 'an Active verb', denotes an action passing from an agent to an object; as, *میں کتاب لکھتا ہوں* *main kitáb likhtá hún*, 'I am writing the book'. It is subdivided into,

(a) *متعدی بیک مفعول* *Muta'addi ba yak maf'úl*, or an 'Active verb having one object; as, *کتاب لاؤ* *kitáb láo*, 'bring the book'.

(b) *متعدی بدو مفعول* *Muta'addi ba do maf'úl*, an Active verb having two objects; one direct, and the other indirect; as, *ہم کو روپیہ دو* *hamko rupiya do*, 'give me a rupee', and.

(c) *متعدی بسہ مفعول* *Muta'addi basah maf'úl*, an Active verb having three objects; as, *۱۱ کو ہری چرن سے* *Rám ko Hari Charan se* *دس روپیہ دلادو* *das rupiya dilá do*, 'have ten rupees realized from Hari Charan for Rám'.

2. فعل لازمی *Fi'li Lázmí*, 'a Neuter verb', expresses an action confined to the agent; as, *میں جاتا ہوں* *main játá hún*, 'I am going'.

3. فعل معروف *Fi'li ma'rif* is a verb of which the nominative is known; as ران نے ران کو مارا *Rám ne Ráwan ko mārā*, 'Rám killed Ráwan'.

4. فعل مجهول *Fi'li majhúl*, 'a Passive Verb' is one of which the nominative is not known; as ران مارا گیا تھا *Ráwan mārāgayá thá*, 'Ráwan was killed'. In this example مارا گیا تھا *mārāgayá thá*, 'was killed', is فعل مجهول *Fi'li majhúl*, of which the nominative or the murderer is not known, while the word Ráwan, though according to English grammarians is a *nominative* to the said verb, is an *object* according to Hindustání grammarians, who in support of their assertion argue that Ráwan is the person to whom the action of the agent is directed.

This verb is formed by annexing to the ماضی مطلق *māzi-i mutlaq*, 'Past Tense' of an active verb in the third person, singular a part of the verb جانا *jānā*, 'to go', (the latter losing its literal sense in such a case); as, لکھا گیا *likhá gayá*, 'is written'. This rule may further be illustrated thus:—

An active verb in any tense, gender, number and person is turned into a passive verb of the same tense, gender, number, and person by annexing the same tense of the same number, &c, of the verb جانا *jānā* to the past tense of the active verb. Thus مارتا ہی *mártá hai*, 'strikes', is an active verb in the present tense, of the third person, masculine, singular; to turn it into a passive verb of the present, of the third person, mas-

culine, singular, we first find out the past tense of the verb which is مارا *mārā*, 'struck'; we then discover the word جاتا है *jātā hai*, 'goes' the present, of the third person, masculine, singular, of the verb جانا *jānā*, and then add this to the said past tense; the verb then becomes مارا جاتا है *mārājātā hai*, 'is struck', this is the passive verb required.

5. فعل صحيح *Fī'li sāhiḥ*, 'a Regular verb', is one which forms its tenses according to rule, and does not undergo any alteration in its conjugation; as, بولا *bolā* 'told', from بولنا *bolnā*, 'to tell'.

6. فعل غير صحيح *Fī'li Ghairsāhiḥ*, 'an Irregular verb', is one which does not form its tenses according to rule, and consequently undergoes certain alterations in its conjugation; as, गया *gayā*, 'went', from जाना *jānā*, 'to go'.

7. فعل ناقص *Fī'li Nākis*, is a neuter verb which requires another word besides its nominative to complete the sense; as, هو عالم *hu-ālim hu-ā*, 'he became learned'. Here the word هو *hu-ā*, 'became', is فعل ناقص *Fī'li nākis*, its فاعل *fā'il*, 'nominative', i. e. the word هو *hu*, 'he', is called the اسم *Ism*, and the word عالم *ālim* 'learned', a word very different from the nominative to which the verb is related is called the خبر *Khabar* of the verb.

Observation.—In the foregoing example the words هو *hu*, 'he', and هو *hu-ā* 'became', may be parsed; as, مبتدا *mubtidā*, 'subject', and حرف ربط *harfi rabṭ*, 'copula'

respectively. In either way the sentence is called جملة اسمية *Jumla-i ismiya*, and not جملة فعلية *Jumla-i Fi'liya* for the latter is a term applied to sentences that are formed by the combination of nominatives and verbs, whereas such nominatives and verbs as in the sentence under consideration are termed مبتدا *Mubtada*, Subject, and خبر *Khabar*, Predicate, respectively, and not فاعل *fá'il*, nominative, and فعل *fi'l*, verb, by Hindustaní grammarians, though they are so termed by English grammarians.—The sentence here is called جملة اسمية *Jumla-i Ismiya* a term applied to such sentences as are formed by the combination of the subject and the predicate. It would be important here to point out the difference between فعل ناقص *fi'li náqis* and حرف ربط *harfi rabt*. The former is always a verb, the latter may be a verb as in the preceding example, or simply a letter, placed between two words to assign a certain meaning to them as in سراپا *sárapá*, 'from head to foot', where the letter | *alif* (a), placed between the words سر *sar*, 'head', and پا *pá*, 'foot', denotes continuity.

The verbs هونا *honá*, 'to be', and رہنا *rahná*, 'to remain', and other verbs of similar meaning are of the class of فعل ناقص *Fi'li náqis*.

N. B. In the sentence لڑکا ہوا *larzá hu-á*, 'the child is born', the word ہوا *hu-á*, 'is born', is not فعل ناقص *Fi'li náqis*; because according to its meaning here it is not related to any other word besides its nominative. It is called فعل تام *Fi'li tám*, as will be clear from the

following definition :

8. فعل تام *Fi'li tām* is a verb which to complete the sense requires no other word than its *nominative* if neuter, or *objective* if passive, or both its *nominative* and *objective* if active ; as, و گیا *wuh gayá*, 'he went,' و مارا گیا ہی *wuh mārā gayá hai*, 'he is killed,' اس نے کتاب پڑھی *us ne kitāb parhī*, 'he read the book'.

9, فعل مثبت *Fi'li muṣbat* is a verb which denotes affirmation, as, میں لکھتا ہوں *main likhtā hūn*, 'I am writing'

10 فعل منفی *Fi'li manfi*, or فعل نفی *Fi'linafi*, is a verb which implies negation ; as, تم نہیں گئے *tum nahīn gaye* 'you did not go.'

Observation:—In the above example the word نہیں *nahīn*, 'not,' is considered a part of the verb گئے *gaye*, 'went.' It must also be borne in mind that the imperative in the affirmative and negative sense such as اس جاؤ *já-o*, 'go,' and مت جاؤ *māt já-o*, 'don't go,' are termed امر *Amr* and نہی *Nihī* respectively, and not مثبت *muṣbat* and منفی *manfi*.

11 *Fi'li ma'tūf* is a verb followed by another verb, and is formed by adding کر *kar* or کے *ke* to the imperative of the second person singular. This verb rendered into English becomes a Participle ; as, اٹھ کر و *uṭhkar* or اٹھ کے و *uṭhke* چلا گیا *chalāgayá*, 'having got up he went away'. Here the word اٹھ کر *uṭhkar* or اٹھ کے *uṭhke*, 'having got up,' is equivalent to اٹھ ادر *uṭhā aur*, 'got up and' i. e, و اٹھا ادر گیا *uṭhā aur gayá*.

*wuh utthá aur' gayá* 'he got up and went away'.

Observation—It must here be noticed that this verb is always in the same tense as the verb that follows it. Thus *wuh utthkar gayá*, 'he rose up and went away,' *wuh utthkar jáegá*, 'he will rise up and go away.' In the former instance the word *utthkar* is equivalent to *utthá*, 'rose up', in the past tense accompanying the following verb *gayá*, 'went away,' in the same tense; in the latter instance the same word is equal to *utthegá* 'will rise up,' in the future tense agreeing with the second verb *jáegá*, 'will go,' which also denotes the time to come.

12. فعل لغوي *Fi'li Lughwi* is another name of the infinitive in contradistinction to فعل اصطلاحي *Fi'li Ishtiláhi*, 'a finite verb.'

Again there are two kinds of Active verbs متعدي بنفسه *muta' addi-i binafsihi* and متعدي بالواسطة *muta' addi bilwasta*. The former is an active verb not formed by adding a letter to an active or to a neuter verb, as, *diná*, 'to give'. The latter is an active verb formed by adding a letter or letters to an active or to a neuter verb, as, *dikháná*, 'to shew,' from *dekhná* 'to see,' *biṭháná*, 'to cause to sit,' from *baiṭháná*, 'to sit.'

There are three ways of forming *muta' addi bilwasta*, 'Causal verbs'

1. By lengthening the first vowel letter of the

infinitive on introducing the consonant letters | *alif* (*a*), *wáo* (*o*), and *ye* (*i* or sometimes *e*) according as the initial vowel letter is followed by the vowel sounds *زabar* (*a*), *زير zer*, (*i*), and *پیش pesh* (*u*). Thus the word *دبا dabná*, 'to be pressed down,' is turned into *دابا dābná*, 'to press down,' by introducing a consonant *alif* (pronounced with the preceding vowel sound *Zabar* lie *ā*) after the initial letter *د* *dāl* (*d*). The words *پسنا pishná*, 'to be ground,' *چھدنا chhidná*, 'to be pierced,' are changed into *پیشنا pishná*, 'to grind,' *چھیدنا chhedná*, 'to pierce,' by inserting a consonant *ye* (pronounced with the preceding vowel sound like *i* and *e* respectively) after the initial letters *پ* *pe* (*p*) and *چھ* *chhe* (*chh*). The word *کھلنا khulná*, 'to be opened,' is rendered into *کھولنا kholná*, 'to open,' by putting in the consonant *و* *wáo* (pronounced with the preceding vowel sound like *o*) after the initial letter *کھ* *khe* (*kh*).

N. B. It should now be noticed that the vowel sounds *a*, *i*, *i*, and *u* in the above instances are changed into *ā*, *i*, *e*, and *o*.

2. By inserting a consonant | *alif* (*a*) before *نا ná*, the sign of the infinitive, and making the consonant letter preceding this additional | *alif* (*a*) followed by the vowel sound *زabar*; thus the word *ڈarna*, 'to fear,' is turned into *ڈارانا dāráná*, 'to frighten,' by putting in an | *alif* (*a*) before *نا ná* and uttering *re* (*r*) with the vowel sound *زabar* after it.



Observation:—If the consonant letter preceding this additional | *alif* (*a*) be a consonant | *alif* (pronounced with the preceding vowel sound like *á*) or a consonant ي *ye* (pronounced with the preceding vowel sound like *e*) or a consonant , *wáo* (uttered with the preceding vowel sound like *o*), it is changed into لام مفتوح *lám mastúh* (*l*) uttered with the vowel sound زبر *zabar* (*a*) after it. Thus from the words کھانا *kháná*, 'to eat,' دینا *dená*, 'to give,' سونا *soná*, 'to sleep,' we have کھانا *khiláná*, 'to feed,' دلانا *diláná*, 'to cause to give,' and سنانا *suláná*, 'to lull,' respectively by changing the | *alif* (*a*), ي *ye* (*e*), and , *wáo* (*o*) respectively into ل *lám* (*l*) uttered with the vowel sound زبر *zabar* after it, and putting in an additional consonant | *alif* (*a*) before the infinitive termination نا *ná*. It must also be noticed here that if the consonant letter preceding this additional | *alif* (*a*) be preceded by a consonant ي *ye* (*i*) or a consonant , *wáo* (*o*) the *i* or *o* is dropped. Thus from سیکھنا *sikhná*, 'to learn,' we have سیکھانا *sikháná*, 'to teach,' the second letter i e ي *ye* (*i*) of سیکھنا *sikhná* preceding ک *khe* (*kh*) being dropped in سیکھانا *sikháná*; from بولنا *bolná*, 'to speak,' we have بلانا *buláná*, 'to call,' the second letter , *wáo* (*o*) of بولنا *bolná*, preceding ل *lám* (*l*) being suppressed in بلانا *buláná*, 'to call'.

We must further observe that causal verbs having two objects are formed by putting in , *wá* before the

infinitive termination if it is not preceded by a consonant, *wáo* (o) or consonant *ي* *ye* (e), as, *بچوانا bach-wáná*, 'to have any thing saved from something else,' from *بچنا bachná*, 'to be saved'. If the infinitive termination be preceded by a consonant, *wáo* (o) or a consonant *ي* *ye* (e), the *wáo* (o) or *ي* *ye* (e) is changed into consonant *ل* *lám* (l) before assuming the above syllable *ا* *wá*; as *سلوانا sulwáná*, 'to have any one lulled by any means,' and *دلوانا dilwáná*, 'to cause to give from a certain source,' from *سونا soná*, 'to sleep,' and *دینا dená*, 'to give', respectively.

3. By making certain alterations in some letters excepting *ا* *alif* (a), *wáo* (w), and *ي* *ye* (y). This formation is irregular; as, *بیچنا bechná*, 'to sell,' from *بکنا bikná*, 'to be sold,' *چھورنا chhorná*, 'to leave,' from *چھرتنا chhútná*, 'to be left.'

Some verbs are used either as active or neuter; as, *کھجانا khujláná*, 'to itch.' When we say *وہ اپنا بدن کھجاتا ہے wuh apná badan khujlatá hai*, 'he itches his body,' the verb is Active; but when we say *بدن کھجاتا ہے badan khujátá hai*, 'the body itches,' it is neuter.

### MOOD.

There are no moods in Hindustaní except the *Imperative* and the *Infinitive* which are called امر *Amr* and مصدر *Maṣdar* respectively. The former indicates command; as *آؤ á-o*, 'come', while the latter represents the root form of the verb; as *مارنا márná*, 'to

strike'. The nominative to the Imperative is generally suppressed as has already been exemplified. The Imperative in Hindustānī has three persons; thus.

### SINGULAR.

First Person میں ماروں کہ چاہئے *chāhīye kī main mārūn*,  
'I ought to strike.'

Second Person تو مارے کہ چاہئے *chāhīye kī tū māre*,  
'thou, ought to strike.'

Third Person وہ مارے کہ چاہئے *chāhīye kī woh māre* 'he  
ought to strike.'

### PLURAL.

First Person ہم ماریں کہ چاہئے *chāhīye kī ham māren*,  
'we ought to strike.'

Second Person تم مارو کہ چاہئے *chāhīye kī tum māro*,  
'you ought to strike.'

Third Person وہ ماریں کہ چاہئے *chāhīye kī we māren*,  
'they ought to strike.'

The above instances in the first, the second, and the third persons shew that the duty incumbent on a person is as it were a commandment to him.

When the imperative implies negation it is called *Nihī* 'نہی'; as, مت آر *mat ā-o* 'do n't come'.

The meaning of the other Moods is indicated by the Tenses as will be seen in the following :—

### TENSE

1, حال *Hal*, 'Present Tense,' denotes the time present, as, وہ آئی ہے *wuh āī haī*, 'he comes'.

2. ماضی مطلق *Māẓī-i mutlak* 'Past.Tense,' denotes the period past at any time ; as, آیا, *wuh áyá*, 'he came'.

3. ماضی قریب *māẓī-i qarīb*, 'Present Perfect,' denotes the time just now past, as, آیا ہی, *wuh áyá hai*, 'he has come'

4. ماضی بعید *Māẓī-i ba' id*, 'Past Perfect,' represents the time long ago, as, آیا تھا, *wuh áyá thá*, 'he had come.'

5. ماضی احتمالی *māẓī-i shakkia* or ماشی شکیه *māẓī-i ihtimālī*, denotes the time supposed to have passed away. It implies a doubt and hence it is termed شکیه *shakkīya* from شك *shak*, 'doubt'. It conveys the idea of the Potential and the Subjunctive moods ; as, اوسنے اگر وہاں ہوگا *usne parhá hogá*, 'he might have read,' اگر وہاں ہو *agar wuh wahán ho*, 'if he be there'.

6. ماضی نا تمام *Māẓī-i Istimrá'í*, or ماضی استمراری *māẓī-i nātāmám*, denotes the period at which an action begun and was going on but not finished. It is a past tense of the indicative in the progressive form ; as, وہاں آتا تھا, *wuh shakhṣ áta' thá*, 'the man was coming'

7. ماضی تمنائی *Māẓī-i shartī*, or ماضی شرطی *Māẓī-i tamannāyī* denotes that an action is not actually performed but that the agent expresses his desire that if it had been completed, certain conditions would have been fulfilled. It is a Subjunctive mood in the Past Perfect Tense ; as, اگر وہاں پڑھتا *agar wuh parhá*, 'had he read'.

8. مضارع *Muzá'ri* conveys the idea of both, present and future ; as, آئے , *wuh áye* 'may come,' i.e. he may come now or hereafter.

9. مستقبل *Mustakbil*, Future Tense, denotes the time to come, as, آئیکا , *wúh áyegá*, 'he will come'.

N. B. The plural verb is used instead of the singular for the sake of respect, as, آئے ہیں *Bábú áye haiñ*, 'the Bábú (have) has come'. Were we to use the singular form and say آیا ہی *Bábú áyá hai*, it would make no difference in sense, but it would be a term of disrespect.

## RULES FOR FORMING THE MOODS AND TENSES.

The root form of the verb is the infinitive 'from which all moods and tenses of verbs are thus derived :

An Imperative singular of the second person is formed by dropping نا *ná* ; the sign of the infinitive, as, لکھ *likh*, 'write (thou),' from لکھنا *likhná*, 'to write'.

The Imperative plural of the second person is obtained by making the last letter of the imperative singular followed by the vowel sound پیش *pesh* and then adding a consonant , *wáo* uttered with the preceding vowel sound like *o* ; as, لکھو *likho*, 'write' (you) from لکھ *likh*, 'write (thou)'

The Indicative past tense of the singular number in any person is formed by making the final letter

of the imperative singular ( when it' does not end in a consonant | *alif-a-or* a consonant , *wáo-o-*) followed by the vowel sound ز *zabar* and adding a consonant | *alif* uttered with the preceding *zabar* like *á* ; as بائِثَہ *baiṭhá* ( I, thou, or he ) 'sat,' from بائِثَہ *baiṭh*, 'sit' (thou); the corresponding plural of the above is obtained by making the final letter of the said imperative followed by the vowel sound زِیر *zer* and adding a consonant یِ *ye* uttered with its preceding *zer* like *e*; as, بایِثِہ *baiṭhe* ( we, you, or they ) 'sat.' When the said imperative ends in a consonant | *alif*, uttered with its preceding vowel sound like *á*, or in a consonant , *wáo* uttered with its preceding vowel sound like *o* the said past tense is formed by adding یِ *yá* or یِ *ye* according as the verb is singular or plural instead of making any alterations that have been done in the preceding examples ; as, لایِہ *láyá*, ( I, thou, or he ) 'brought', لایِہ *láye*, (we, you, or they) 'brought,' from لَی *lí*, 'bring' (thou) ; and سویِہ *soyá* ( I, thou, or he ) 'slept,' سویِہ *soye*, ( we, you, or they ) 'slept,' from سو *so*, 'sleep' (thou). When the penultimate of the said imperative is followed by a vowel sound it becomes a consonant letter upon assuming such alterations as have been made in the instance of بائِثَہ *baiṭhá*, 'sat,' thus سَرِکَہ *sarká*, 'moved,' from سَرِکَہ *sarak*, 'move' (thou). In the imperative form سَرِکَہ *sarak*, 'move,' the letter رِ *re* ( *r* ) is followed by the vowel sound زِیر *zabár*

(a), while in the past indicative form سرکا *sarkā*, 'moved, the, re (r) is not followed by any vowel sound.

The Indicative Present Perfect of the singular is formed in the first person by adding ہوں *hūn*, and in the second and the third persons by annexing ہی *hai* to the past, indicative, singular; while the same of the plural in the first and the third persons can be had by adding ہیں *haiṅ*, and in the second person by annexing ہو *ho* to the past, indicative, plural; as, بیٹھا ہوں *baiṭhā hūn*, 'I have sat,' بیٹھا ہی *baiṭhā hai*, '(thou or he) has sat' بیٹھے ہیں *baiṭhe haiṅ*, '(we or they) have sat,' بیٹھے ہو *baiṭhe ho*, '(you) have sat'; But when نے *ne*, the sign of the nominative is used, this tense in any person is formed by adding ہی *hai* and ہیں *haiṅ* to the Indicative, past, according as the verb is singular or plural; as, میں نے لکھا ہی *main ne likhā hai*, 'I have written,' ہم نے لکھا ہی *hamne likhā hai*, 'we have written,' تم نے لکھا ہی *tumne likhā hai*, 'you have written,' اس نے لکھا ہی *usne likhā hai*, 'he has written,' انہوں نے لکھا ہی *unhoṅ ne likhā hai*, 'they have written,' تم نے چٹھی لکھی ہی *tumi ne chitṭhī likhī hai*, 'you have written a letter,' تم نے چٹھیاں لکھی ہیں *tumne chitṭhiān likhī haiṅ*, 'you have written the letters.' The above examples show that when, نے *ne* is used either with a singular or a plural nominative the verb assumes the singular form except when the object is plural in

which case the verb also takes up a plural termination as is evident from the last example.

The Indicative Past Perfect of the singular and plural numbers in all persons are formed by adding *ٿا* *thá* and *ٿے* *the* to the Indicative, Past Tense, of the singular and the plural respectively; as, *بیٹھا ٿا* *baiṭhā thá*, '(I, thou, or he) had sat,' *بیٹھے ٿے* *baiṭhe the*, '(we, you, or they) had sat.'

The Indicative, Progressive Past, in all the persons is formed by adding *ٿا ٿا* *tá thá* or *ٿے ٿے* *te the*, to the imperative, second person, singular, according as the verb is singular or plural; as, *بیٹھتا ٿا* *baiṭhṭá thá*, '(I, thou, or he) was sitting,' *بیٹھتے ٿے* *baiṭhte the*, '(we, you, or they) were sitting.'

The Past Perfect of the subjunctive is formed by dropping *ٿا* *thá* and *ٿے* *the* of the progressive form treated of in the foregoing paragraph; as, *بیٹھتا* *baiṭhṭá*, 'had (I, thou, or he) sat,' *بیٹھتے* *baiṭhte*, 'had (we, you, or they) sat.'

*ماضی شکی* *Mázi-i shakkt*, the potential or subjunctive past when its nominative is followed by *نے* *ne*, is formed in all the persons by adding to the simple form of the indicative past the word *هوا* *hogá* or *هونگے* *hoinge*, according as the verb is singular or plural in agreeing with its object; as, *میں نے لکھا هوا* *main ne likhā hogá*, 'I might have written,' *تو نے لکھا هوا* *túne likhā hogá*, 'thou mightst have written,' *اوس نے لکھا* *usne likhā hogá*, 'he might have written,' *ہم نے لکھا* *hume ne likhā hogá*, 'we might have written.'



ہم نے خط *hamne likhā hogā*, 'we might have written,'  
 ہم نے لکھے *hamne khat likhe honge*, 'we might have  
 written letters.' In the last example the verb is plu-  
 ral agreeing with the plural object, خط *khat*, 'let-  
 ters.' When its nominative is not followed by 'the  
 particle, نے *ne*, the first person singular and the  
 second person plural of this tense are formed by  
 adding, ہوں *hūngā*, and ہو گے *hōge* respectively to  
 the simple form of the indicative, past, the other  
 persons and numbers being like those verbs of this  
 class of which the nominative is followed by نے *ne*;  
 as, میں بیٹھا ہوں *main baiṭhā hūngā*, 'I might have  
 sat,' تم بیٹھے ہو گے *tum baiṭhe hōge*, 'you might have  
 sat,' ہم بیٹھے ہو گے *ham baiṭhe hōnge*, 'we might have  
 sat,' وہ بیٹھا ہو گا *wuh baiṭhā hogā*, 'he might have  
 sat' &c. Sometimes the final, گا *gā* in this tense  
 is omitted; as, آیا ہو *wuh āyā ho*, 'he might  
 have come.'

The مضارع *muzāri* of the first person singular  
 is formed by making the final letter of the im-  
 perative of the second person—provided it does not  
 end in | *alif* (*a*), ی *ye* (*i*), or و *wāo* (*o*),—followed  
 by the vowel sound, پیش *pesh* and then adding  
 the consonants, و *wāo* and ن *nūn* both together  
 pronounced with the preceding vowel sound like  
 ین while its corresponding plural and the plural  
 in the third person of that tense is formed by  
 putting in the vowel sound, یر *zer* instead of the

said vowel sound, پیش *pesh* and adding the consonants, ی *ye* and ن *nún*, uttered with the foregoing vowel sound زیر *zer* like *en*; as, میں بیٹھوں *main baiṭhún* 'I may sit,' ہم بیٹھیں *ham baiṭhēn*, 'we may sit,' وہ بیٹھیں *we baiṭhēn*, 'they may sit,' 'but when the said imperative ends in consonant | *alif* (*a*) or و *wáo* (*o*), the final consonant letter is retained in forming مضارع *muzá'arī*,' which then in the first person singular can be had by adding ن *nún*, and in the first and the third persons plural by annexing یں *yeñ*; as, میں کھاؤں *main kháúñ*, 'I may eat,' میں سوؤں *main souñ*, 'I may sleep,' ہم کھائیں *ham kháyēñ*, 'we may eat,' وہ کھائیں *we kháyēñ*, 'they may eat,' ہم سوئیں *ham soyēñ*, 'we may sleep,' وہ سوئیں *we soyēñ*, 'they may sleep'. The second and the third persons singular of this tense are formed by making the final letter of the said imperative—if it does not end in | *alif* (*a*), ی *ye* (*i*), or و *wáo* (*o*)—followed by the vowel sound, زیر *zer* and then annexing a consonant, ی *ye* uttered with the afore-said vowel sound like *e*; as, بیٹھے *baiṭhe* (thou or he.) 'may sit'; the second person plural of this tense is formed by making the said imperative followed by the vowel sound پیش *pesh*, and then adding the consonant, و *wáo* uttered with that vowel sound like *o*; as, تم بیٹھو *tum baiṭho*, 'may you sit,' but when the said imperative ends in consonant | *alif* (*a*) or consonant, و *wáo* (*o*) its final

consonant is retained in forming the second person plural of this tense, and the syllable *o* is added to it; as, *تم کھاؤ tum kháo*, 'you may eat,' *تم سوؤ tum so-o*, 'you may sleep'. Also when the said imperative ends in *af* (اُف) or *ao* (او), its final consonant is retained in the second and the third persons singular which are obtained by adding *ye* (ی) to it; as, *تو کھاۓ tú kháye*, 'thou mayst eat', *وہ کھاۓ wuh kháye*, 'he may eat', *تو سوۓ tú soye*, 'thou mayst sleep', *وہ سوۓ wuh soye*, 'he may sleep'. Again when the said imperative ends in *yi* (ی) it is conjugated in this tense just like the words *کھانا kháná*, 'to eat,' and *سونا so-ná*, 'to sleep'; as, *میں پیوں main piún*, 'I may drink', *ہم پیئیں ham piyén*, 'we may drink', and so on.

In *مضارع muzári'* instead of *ہوئے ho-e* 'it may be', we sometimes say, *ہو ho*.

It should now be observed that in *مضارع mu-zári'* the masculine, the feminine, the second, and the third persons, singular, are all alike.

The Indicative future is formed by adding *ga* (گا) or *ge* (گے) to the different forms of the *مضارع mu-zári'* according as the number is singular or plural; as, *بائیٹھگا bai-thúnga*, (I) 'will sit', *بائیٹھوگے bai-thoge*, (you) 'will sit' &c. Sometimes the future is formed by changing the infinitive termination *na* (نا) into *ne* (نے), and then annexing *ka* (گا) or *ke* (گے) according as the verb is singular or plural; as,

لکھنے کا *main nahin likh nahā*, 'I won't write',  
 لکھنے کے ہم نہیں *ham nahin likhneke*, 'we won't write'.

The Indicative Present in the first person singular and plural comes from the imperative of the second person singular by annexing the syllables, *تا ہوں* *tā hūn* and *تے ہیں* *te haiṅ* respectively to its final letter; as, *میں کھاتا ہوں* *main khātā hūn*, 'I eat' or 'I am eating', *ہم کھاتے ہیں* *ham khāte haiṅ* 'we eat', or 'we are eating'. The second and the third persons singular of this tense are to be had by affixing *تا ہی* *tā hai* to the said imperative; as, *تو سوتا ہی* *tú sotā hai*, 'thou sleepest', or 'thou art sleeping', *وہ سوتا ہی* *wuh sotā hai*, 'he sleeps', or 'he is sleeping'. The second and the third persons plural of this tense are formed by adding *تے ہو* *te ho* and *تے ہیں* *te haiṅ* respectively to the said imperative; as, *تم سوتے ہو* *tum sote ho*, 'you sleep', or 'you are sleeping', *وہ سوتے ہیں* *we sote haiṅ*, 'they sleep', or 'they are sleeping.' It is now clear that both the simple and the progressive forms of this tense are alike. The progressive of this tense is also formed by adding to the simple form of the Imperative singular *رہا ہوں* *rahā hūn* in the first person singular, *رہے ہیں* *rahe haiṅ* in the first and third persons plural, *رہا ہی* *rahā hai* in the second and the third persons singular, and *رہے ہو* *rahe ho* in the second person

plural; as, میں لکھ رہا ہوں *mañ likh rahá hún*, 'I am writing', ہم لکھ رہے ہیں *ham likh rahe haiñ*, 'we are writing', تو لکھ رہا ہے *tú likh rahá hai*, 'thou art writing', تم لکھ رہے ہو *tum likh rahe ho*, 'you are writing', وہ لکھ رہا ہے *wuh likh rahá hai*, 'he is writing', وہ لکھ رہے ہیں *we likh rahe haiñ*, 'they are writing'. Such expressions as لکھ رہے ہیں *likhe hai*, 'he is writing', پوچھ رہے ہیں *púchhe hai*, 'he is asking', should be avoided, they should be replaced by لکھتا ہے *likhtá hai*, پوچھتا ہے *púchhtá hai*. These are now obsolete though ذوق *Zauk* of Delhi has frequently introduced them into his poems of which the following couplet may be taken out as an instance',

نزع میں بھی ذوق کو تیرا ہی بس ہی انتظار  
 بجانب در دیکھ لے ہی جبکہ ہوش آجائے ہی  
*Naz' meñ bhī Zauk ko terá hí bas hai intizár,*  
*Jánibe dar dekh le hai jábki hosh ájáyi hai,*

'Even at the agonies of death, *Zauk* is looking out for thee.

Now and then as he recovers his senses he looks at (thy) door'.

The phrases, جانے نہیں پاتے *jáne nahín páte*, 'cannot go', جانے دیتا ہے *jáne detá hai*, 'lets go', are very current and admissible in elegant style.

All the forms of the Imperative are the same as those of مضارع *muzáari* with the exception of its second person singular which does not end in

consonant ي *ye* (e) or ئ *ye* as that of the latter does. The Imperative in the first and the third persons are sometimes preceded by the words, مناسب *mundsib ki*, 'it is proper', چاہئے *chāhtye ki*, 'should be,' لازم *lāzīm ki*, 'it must be,' and words of similar meaning, as, مناسب *mundsib ki ham jāyēn*, 'it is proper for us to go', لازم *lāzīm ki wuh kare*, 'he should do,' لازم *lāzīm ki ham karen*, 'we must do,' &c. It is these words that distinguish the Imperative from the مضارع *Muzāri'*

The respectable forms of the imperative are formed by annexing the syllable ئ *ye*, to its common form of the second person singular when it does not end in ا *alif* (a), و *wāo* (o), or ي *ye* (e or i); as, بیٹھے *baithye*, 'may your honour be pleased to sit,' from بیٹھ *baith*, 'sit' (thou). When the common form of the said imperative ends in ا *alif* (a) the respectable form is formed by adding the syllables ئے *iye*, as, کھائیے *khāiye*, 'your honour be pleased to eat,' from کھا *khā*, 'eat' (thou). When the said common form ends in و *wāo* *majhūl* (o) or ی *yāi* *majhūl* (e), the respectable form is variously formed by turning the و *wāo* *majhūl* (o) or ی *yāi* *majhūl* (e) into و *wāo* *ma' rūf* (ú) or ی *yā-ima' rūf* (í) and adding the syllables جئے *jiye* or sometimes جینگا *jiyegá*, 'as' ہو جائے *hūjaye*, 'your honour be pleased

to be,' from هو *ho*, 'be' (thou) ; لیجیئے *ljiye*, 'your honour be pleased to take,' or لیجیئےگا *ljiyegá*, 'will your honour be pleased to take,' from لے *le*, 'take' (thou). Sometimes وار مجھوں *wáwi majhól* (o) is retained in respectable forms and the syllables ئے *iye* are added instead of جئے *jiye* ; as, سوئے *so-iye*, 'may your honour be pleased to sleep.' Sometimes the syllable یو *yo*, is added to the common form of the imperative to denote futurity or prayer for ones welfare or evil ; as بیٹھو *baithyo*, 'mayst thou or may you sit,' خدا تمکو سلامت رکھو *Khudá tum ko salámat rakhyo*, 'may God protect thee or you,' مریو *maryo*, 'may you die,' تم جائیو *tum já-iyo*, 'you go' The expressions ending in یو *yo* as exemplified above 'are no longer current in elegant writings.

Certain Past Tenses and common and respectable forms of the imperative plural are irregularly formed which are thus enlisted.

## PAST.

## SINGULAR.

## PLURAL.

INFINITIVE.	mas	fem	mas	fem
جائنا <i>jáná</i> , 'to go'	گیا <i>gayá</i>	گئی <i>gayí</i>	گئے <i>gaye</i>	گئیں <i>gayín</i>
کرنا <i>karná</i> , 'to do'	کیا <i>kiyá</i>	کی <i>ki</i>	کئے <i>kiye</i>	کین <i>kin</i>
مرنا <i>marná</i> , 'to die'	موا <i>mud</i>	موتی <i>muyí</i>	موتے <i>muye</i>	موتیں <i>muyín</i>
دینا <i>dená</i> , 'to give'	دیا <i>diyá</i>	دی <i>dí</i>	دیئے <i>diye</i>	دین <i>dín</i>

## PAST.

## SINGULAR.

## PLURAL.

## INFINITIVE.

mas

fem

mas

fem

لینا <i>lená</i> , 'to take'	لیا <i>liyá</i>	لیے <i>li</i>	لیئے <i>liye</i>	لین <i>lín</i>
ہونا <i>honá</i> , 'to be'	ہوا <i>hú-á</i>	ہوئی <i>huyí</i>	ہوئے <i>huye</i>	ہوئیں <i>huyín</i>

## IMPERATIVES PLURAL.

دو *do*, 'you give,' from دینا *dená*, 'to give.'

لو *lo*, 'you take,' from لینا *lená*, 'to take.'

کیجئے *kijiye*, 'may your honour be pleased to do.'

Any فعل مثبت *Fí'li musbat* (a verb in the affirmative sense) can be turned into فعل منفی *fí'li mar-fi* (a verb in the negative sense) by introducing the words *na* and نہیں *nahín*, both signifying 'not.' Thus لکھوں میں *main likhún*, 'I may write,' is affirmative, لکھوں نہ میں *main na likhún*, 'I may not write,' is negative. Similarly جانتا ہوں *main jántá hún*, 'I know,' جانتا نہیں ہوں *main nahín jántá hún*, 'I do n't know.'

An امر *Amr* (Imperative in the affirmative sense) can be turned into نہی *nihí* (Imperative in the negative sense) by introducing the words مت *mat*, 'do n't,' *na* and نہیں *nahín*, 'not;' as مت لکھو *mat likho*, 'do n't write,' مت نہ کرو *mat na karó*, 'do n't do,' آپ گھبراہٹے نہیں *áp ghabráyiye nahín*, 'do n't you be alarmed.' The difference between مت *mat*, نہ *na*, and نہیں *nahín* is to be noted thus :—



مت *mat* is applied only to imperatives in the second person, and always precedes the verb, and as such it is more emphatic than نه *na* or نهين *nahín*; but sometimes for the sake of emphasis it follows the verb; as, مت جار *mat jáo*, 'do n't go,' مت درو *daro mat*, 'do n't fear.'

نه *Na* and نهين *nahín* are applied to imperatives as well as to other verbs; the former always precedes the verb, the latter sometimes precedes the verb and sometimes follows it; as تم نجاو *tm najá-o*, 'do n't you go,' ہم نهين جانتے *ham nahín jánte*, 'I do n't know,' ہم نے ايسی بات کبھی سنی بھی نهين *ham ne aisi bát kabhí suní bhí nahín*, 'I never even heard such a thing.'

All the verbs whether principal or auxiliary are alike in masculine and feminine except those that end in | *alif* (*a*), ياء مجهول *yái majhúl* (*e*), or ياء معروف *yái ma'rúf* (*i*), and يي *ye* + ن *nún* (both together pronounced with the preceding vowel like *ín*); the first two are masculine terminations, the last two feminine; as masculine singular بايٲا *baithá*, 'he sat,' masculine plural بايٲے *baithē*, 'they sat,' feminine singular بايٲي *baithí*, 'she sat,' feminine plural بايٲين *baithín*, 'they sat,' and بايٲي تھين *baithí thín*, 'they had sat.'—From these examples it is to be noted that masculine verbs of the singular of both principal and auxiliary ending in consonant | *alif* (*a*) preceded by the vowel

sound زبر *zabar* can be turned into feminine of the same number by changing the vowel sound into زیر *zer*, and the consonant ا *alif* (a) into یاء معروف *yá-i ma'rúf* (í); while the feminine verbs of the plural are formed by changing *yá-i majhúl* (e) of the masculine plural of both the principal and auxiliary verbs into یاء معروف *yá-i ma'rúf* (í), and adding nasal *nún* (n) at the close of the words; as وہ لکھتی تھی *wuh likhti thí*, 'she was writing' وہ لکھتی تھیں *wuh likhti thin* 'they were writing.'

Observation—Masculine singulars ending in یا *yá* become یی *yí* in the feminine. Thus masculine singular لایا *láyá*, feminine singular لائی *láyí*, 'brought.'

Singular inperatives ending in ا *alif* (á) are alike in both genders; as, توجا *tú já*, 'go thou,' آجا *ája*, 'come thou.' In the latter example both the words آ *á* and جا *já* are alike in the masculine and the feminine, though in such compound words the first one terminating in ا (á) in the masculine is changed into ی (í) in the feminine; as, توجا *tú chálájá*, (masculine), توجی *tú chalíjá* (feminine), 'go thou.'

It is worth our while to notice that all the English Moods and Tenses cannot have separate equivalent expressions in Hindustání; consequently sometimes two or three different English moods and tenses

are translated alike. Thus 'he might have written,' and 'he may have written,' both, being rendered into Hindustání become *اوسنے لکھا ہوگا* *us ne likhā hogā*, or *وہ لکھ سکتا* *uh likh saktā*, according to the context.

The indicative present perfect and the infinitive present perfect are also translated alike; thus the two expressions, 'I have written,' and 'Homer is said to have written the book,' rendered into Hindustání respectively become *میں نے لکھا ہے* *main ne likhā hai*, and *لوگ کہتے ہیں کہ ہومر صاحب نے یہ کتاب لکھی ہے* *log kahte hain ki Homer sáhib ne yih kitāb likhī hai*. According to Hindustání grammarians the infinitive has no tense; they consider it a substantive rather than a verb as it is not included in the list of finite verbs. That is the reason why the indicative present perfect and the infinitive present perfect of the English are translated alike.

One masculine together with one feminine verb denotes mutuality; as, *مارا ماری* *mārā mārī*, 'beating one another,' *دیکھا دیکھی* *dekhā dekhi*, 'seeing one another'. The word *ہی* *hi* and *پڑا* *parā* affixed to verbs denote necessity; as, *کھانا ہی پڑا* *khānā hī parā*, 'I was obliged to eat.'

The words *لاگا* *lagā* and *چکا* *chukā* affixed to verbs denote beginning and completion respectively; as, *میں لکھنے لگا* *main likhne lagā*, 'I began to write,' *میں لکھ چکا* *main likh chukā*, 'I have finished writing.'

Though there are only two moods in Hindustáni', the Infinitive and the Imperative, we have in this book used the terms *Indicative* &c in order to have the conjugation of verbs easily grasped by the foreigners. We now come to the conjugation of verbs beginning with the infinitive as it is the root form from which all forms of verbs are derived.

## CONJUGATION.

Active Verb بلانا *buláná*, 'to call.'

Infinitive بلانا *buláná*, 'to call.'

## IMPERATIVE MOOD

## PRESENT TENSE

## SINGULAR.

2nd Person بلا *bulá* or تو بلا *tú bulá*, 'call thou'

## PLURAL.

وہ بلاؤ *bulá-o*, or تم بلاؤ *tum bulá-o*, 'call you.'

## INDICATIVE MOOD

## PRESENT TENSE.

'I call' or 'I am calling' &c.

## SINGULAR.

## PLURAL.

1. میں بلاتا ہوں *Main bulátá hūn* ہم بلا رہے ہیں *ham buláte hain.*
2. تو بلاتا ہے *tú bulátá hai* تم بلا رہے ہو *tum buláte ho.*
3. وہ بلاتا ہے *wuh bulátá hai* وہ بلا رہے ہیں *we buláte hain.*

## PAST TENSE.

‘ I called ’ &amp;c.

## SINGULAR.

## PLURAL.

1. میں نے بلایا *main ne bulāyā* ہم نے بلایا *ham ne bulāyā*.
2. تو نے بلایا *tú ne bulāyā* تم نے بلایا *tum ne bulāyā*.
3. اس نے بلایا *us ne bulāyā* انہوں نے بلایا *unhoñ ne bulāyā*.

## PAST TENSE

## PROGRESSIVE FORM.

‘ I was calling ’ &amp;c.

## SINGULAR.

## PLURAL.

1. میں بلاتا تھا *main bulātā thā* ہم بلاتے تھے *ham bulāte the*
2. تو بلاتا تھا *tú bulātā thā* تم بلاتے تھے *tum bulāte the*
3. وہ بلاتا تھا *wuh bulātā thā* وہ بلاتے تھے *we bulāte the*

## PRESENT PERFECT.

‘ I have called ’ &amp;c.

## SINGULAR,

## PLURAL.

1. میں نے بلایا ہے *main ne bulāyā hai* ہم نے بلایا ہے *hamñe bulāyā hai*
2. تو نے بلایا ہے *tú ne bulāyā hai* تم نے بلایا ہے *tum ne bulāyā hai*
3. اس نے بلایا ہے *usne bulāyā hai* انہوں نے بلایا ہے *unhoñ ne bulāyā hai*

## PAST PERFECT.

'I had called' &amp;c.

## SINGULAR.

## PLURAL.

1. میں نے بلایا تھا *main ne buláya' tha'* ہم نے بلایا تھا *ham ne buláya' tha'*
2. تو نے بلایا تھا *tú ne buláya' tha'* تم نے بلایا تھا *tum ne buláya' tha'*
3. اس نے بلایا تھا *usne buláya' tha'* انہوں نے بلایا تھا *unhoñ ne buláya' tha'*

## FUTURE TENSE.

'I will call' &amp;c.

## SINGULAR

## PLURAL.

1. میں بلاؤں گا *main bulá-únga'* ہم بلائیں گے *ham buláyenge*
2. تو بلائیگا *tú buláyega'* تم بلاؤ گے *tum bulá-oge*
3. وہ بلائیگا *wuh buláyega'* وہ بلائیں گے *we buláyenge*

## POTENTIAL MOOD

## PRESENT TENSE.

'I can call' &amp;c.

## SINGULAR.

## PLURAL.

1. میں بلا سکتا ہوں *main bulásakta'* ہم بلا سکتے ہیں *ham bulásakte haiñ.*
2. تو بلا سکتا ہے *tú bulásaktá hai* تم بلا سکتے ہو *tum bulásakte ho.*
3. وہ بلا سکتا ہے *wuh bulásaktá hai* وہ بلا سکتے ہیں *we bulásakte haiñ*

## PRESENT PERFECT OR PAST PERFECT.

‘ I may or might have called ’ &c

### SINGULAR.

### PLURAL.

- |   |   |
|---|---|
| 1. میں نے بلایا ہو <i>main ne bulāyā ho</i> | ہم نے بلایا ہو <i>ham ne bulāyā ho.</i>       |
| 2. تو نے بلایا ہو <i>tú ne bulāyā ho</i>    | تم نے بلایا ہو <i>tum ne bulāyā ho.</i>       |
| 3. اس نے بلایا ہو <i>us ne bulāyā ho</i>    | انہوں نے بلایا ہو <i>un-hoñ ne bulāyā ho.</i> |

Also we can say میں نے بلایا ہوگا *main ne bulāyā hogā* instead of میں نے بلایا ہو *main ne bulāyā ho.*

This denotes doubt. But when condition is intended this verb rendered into Hindustaní would be میں بلا سکتا *main bulásaktā* &c.

## PAST PERFECT.

‘ I could have called ’ &c.

### SINGULAR.

### PLURAL.

- |   |   |
|---|---|
| 1. میں بلا سکتا تھا <i>main bulásaktā thā</i> | ہم بلا سکتے تھے <i>ham bulásakte the.</i> |
| 2. تو بلا سکتا تھا <i>tú bulásaktā thā</i>    | تم بلا سکتے تھے <i>tum bulásakte the.</i> |
| 3. وہ بلا سکتا تھا <i>wuh bulásaktā thā</i>   | وہ بلا سکتے تھے <i>we bulásakte the.</i>  |

## SUBJUNCTIVE MOOD

## PAST PERFECT.

'Had I called' &amp;c

## SINGULAR.

## PLURAL.

- |                                  |                             |
|----------------------------------|-----------------------------|
| 1. میں بلاتا <i>main buláta'</i> | ہم بلاتے <i>ham buláte.</i> |
| 2. تو بلاتا <i>tú bulátá</i>     | تم بلاتے <i>tum buláte.</i> |
| 3. وہ بلاتا <i>wuh bulátá</i>    | وہ بلاتے <i>we buláte.</i>  |

## OR

## SINGULAR.

## PLURAL.

- |   |   |
|---|---|
| 1. میں نے بلایا ہوتا <i>main ne buláya' hota'</i> | ہم نے بلایا ہوتا <i>hamne buláya' hota'.</i>        |
| 2. تو نے بلایا ہوتا <i>tú ne buláyá hota'</i>     | تم نے بلایا ہوتا <i>tum ne buláya' hota'.</i>       |
| 3. اس نے بلایا ہوتا <i>usne buláyá' hota'</i>     | انہوں نے بلایا ہوتا <i>un-hoñ ne buláya' hota'.</i> |

مضارع *MUZARI'*

'I may call' &amp;c.

## SINGULAR.

## PLURAL.

- |                                  |                             |
|----------------------------------|-----------------------------|
| 1. میں بلاؤں <i>main bulá-ûñ</i> | ہم بلائیں <i>ham buláen</i> |
| 2. تو بلائے <i>tú buláye</i>     | تم بلاؤ <i>tum bulá-o</i>   |
| 3. وہ بلائے <i>wuh buláye</i>    | وہ بلائیں <i>we buláen</i>  |

بلائیے *buláyiye*  
 آپ حضرت or حضور بلائیے  
 آپ *áp, haẓrat or huẓúr*  
 بلائیے *baláyiye or buláyiyeḡá.*

Respectable form of the  
 Imperative,

'may your honour be pleased  
 to call.'



## PARTICIPLES.

PRESENT	COMPOUND PERFECT.
SINGULAR.	بلا لے <i>buláke</i> or بلا کر <i>bulákar</i> 'calling,' 'having called.'
ہوا <i>bulátá hū-á</i>	بلا کر کر <i>bulákarkar</i> or بلا کر لے
PLURAL	<i>bulákarke</i> are inelegant and
ہوتے <i>buláte huye</i>	replaced by بلا لے <i>bulake</i> or بلا کر <i>bulákar</i> —

All Passive Verbs are thus conjugated.

## PASSIVE VOICE.

## INFINITIVE

بلا یا جانا *buláyájána*, 'to be called'

## INDICATIVE MOOD.

## PRESENT TENSE

'I am called' &c.

## SINGULAR.

## PLURAL.

1. میں *main buláyájátá* ہوں *hūn* ہمارے *ham* ہوتے *buláyejáte* ہیں *haiñ*
2. تو *tú buláyájátá* ہوتا *hai* ہے *hai* تم *tum* ہوتے *buláyejáte* ہو *ho*
3. وہ *wuh buláyájátá* ہوتا *hai* ہے *hai* وہ *we* ہوتے *buláyejáte* ہیں *haiñ*



## POTENTIAL MOOD.

## PRESENT TENSE.

'I may be called' &amp;c.

## SINGULAR.

## PLURAL.

1. میں بلایا جاؤں *main bulāyājāūn* ہم بلائے جائیں *\*ham bulāyejāēn.*
2. تو بلایا جائے *tū bulāyājāye* تم بلائے جاؤ *tum bulāyejā-o.*
3. وہ بلایا جائے *wuh bulāyājāye* وہ بلائے جائیں *we bulāyejāēn,*

## INDICATIVE

## PAST TENSE, PROGRESSIVE.

'I was called' &amp;c.

## SINGULAR.

## PLURAL.

1. میں بلایا جاتا تھا *main bulāyājātā' thā* ہم بلائے جاتے تھے *ham bulāyejāte the.*
2. تو بلایا جاتا تھا *tū bulāyājātā' thā* تم بلائے جاتے تھے *tum bulāyejāte the.*
3. وہ بلایا جاتا تھا *wuh bulāyājātā' thā* وہ بلائے جاتے تھے *we bulāyejāte the.*

## POTENTIAL MOOD.

## PAST TENSE

'I might have been called' &amp;c.

## SINGULAR.

## PLURAL.

1. میں بلایا گیا ہوگا *main bulāyāgaya' hūngā'* ہم بلائے گئے ہوں گے *ham bulāyegayehōnge.*
2. تو بلایا گیا ہوگا *tū bulāyāgaya' hoga'* تم بلائے گئے ہو گے *tum bulāyegaye hoge.*
3. وہ بلایا گیا ہوگا *wuh bulāyāgaya' hoga'* وہ بلائے گئے ہوں گے *we bulāyegaye hōnge.*

## INDICATIVE.

## FUTURE

‘ I will be called ’ &amp;c.

## SINGULAR.

## PLURAL.

- |   |                                      |
|---|--------------------------------------|
| 1. ہم بلائے جائیگے <i>ham bulāyejāenge.</i> | main bulāyājā-ūnga’ میں بلایا جاؤنگا |
| tum bulāyejāoge. تم بلائے جاؤگے             | tū bulāyājāyega’ تو بلایا جائیگا     |
| we bulāyejāenge. وہ بلائے جائیگے            | wuh bulāyājāyega’ وہ بلایا جائیگا    |

## SUBJUNCTIVE MOOD

## FUTURE TENSE.

‘ If I be called ’ &amp;c.

## SINGULAR.

## PLURAL.

- |   |  |
|---|--|
| 1. اگر میں بلایا جاؤں <i>agar main bulāyājāūn</i> | اگر ہم بلائے جائیں <i>agar ham bulāyejāen.</i> |
| 2. اگر تو بلایا جائے <i>agar tū bulāyājāye</i>    | اگر تم بلائے جاؤ <i>agar tum bulāyejā-o</i>    |
| 3. اگر وہ بلایا جائے <i>agar wuh bulāyājāye</i>   | اگر وہ بلائے جائیں <i>agar we bulāyejāen.</i>  |

# PAST, OR PAST PERFECT.

'If I were or had been called' &c.

## SINGULAR.

1. اگر میں بلایا جاتا *agar main buláyájáta'* or اگر میں بلایا گیا ہوتا *agar main buláyágayá hota'.*
2. اگر تو بلایا جاتا *agar tú buláyájáta'* or اگر تو بلایا گیا ہوتا *agar tú buláyágayá hota'.*
3. اگر وہ بلایا جاتا *agar wuh buláyájáta'* or اگر وہ بلایا گیا ہوتا *agar wuh buláyágayá hota'.*

## PLURAL.

1. اگر ہم بلائے جاتے *agar ham buláyejáte* or اگر ہم بلائے گئے ہوتے *agar ham buláyegaye hote.*
2. اگر تم بلائے جاتے *agar tum buláyejáte* or اگر تم بلائے گئے ہوتے *agar tum buláyegaye hote.*
3. اگر وہ بلائے جاتے *agar we bulájejáte* or اگر وہ بلائے گئے ہوتے *agar we buláyegaye hote.*

## NEUTER VERB.

### INFINITIVE.

بیٹھنا *Baiṭhná*, 'to sit,'

### IMPERATIVE MOOD.

#### SINGULAR.

2nd. Person *baith*, 'sit,' *tú baith*,  
'sit thou'

#### PLURAL.

2nd. Person *baitho* or *tum baitho*,  
'you sit.'

## INDICATIVE MOOD.

## PRESENT TENSE.

'I am sitting' &amp;c.

## SINGULAR.

## PLURAL.

- |   |  |
|---|--|
| 1. میں بیٹھتا ہوں <i>main baiṭhtá hún</i> | ہم بیٹھتے ہیں <i>ham baiṭhte haiñ.</i> |
| 2. تو بیٹھتا ہے <i>tú baiṭhtá hai</i>     | تم بیٹھتے ہو <i>tum baiṭhte ho.</i>    |
| 3. وہ بیٹھتا ہے <i>wuh baiṭhtá hai</i>    | وہ بیٹھتے ہیں <i>we baiṭhte haiñ.</i>  |

## PAST TENSE.

'I sat' &amp;c.

## SINGULAR.

## PLURAL.

- |                                 |                             |
|---------------------------------|-----------------------------|
| 1. میں بیٹھا <i>main baiṭhá</i> | ہم بیٹھے <i>ham baiṭhe.</i> |
| 2. تو بیٹھا <i>tú baiṭhá</i>    | تم بیٹھے <i>tum baiṭhe.</i> |
| 3. وہ بیٹھا <i>wuh baiṭhá</i>   | وہ بیٹھے <i>we baiṭhe.</i>  |

## PRESENT PERFECT.

'I have sat' &amp;c.

## SINGULAR.

## PLURAL.

- |   |                                      |
|---|--------------------------------------|
| 1. میں بیٹھا ہوں <i>main baiṭhá hún</i> | ہم بیٹھے ہیں <i>ham baiṭhe haiñ.</i> |
| 2. تو بیٹھا ہے <i>tú baiṭhá hai</i>     | تم بیٹھے ہو <i>tum baiṭhe ho.</i>    |
| 3. وہ بیٹھا ہے <i>wuh baiṭhá hai</i>    | وہ بیٹھے ہیں <i>we baiṭhe haiñ.</i>  |

## PAST PERFECT.

‘ I had sat ’ &amp;c.

## SINGULAR.

## PLURAL.

- |   |                                     |
|---|-------------------------------------|
| 1. میں بیٹھا تھا <i>main baiṭhā thā</i> | ہم بیٹھے تھے <i>ham baiṭhe the,</i> |
| 2. تو بیٹھا تھا <i>tú baiṭhā thā</i>    | تم بیٹھے تھے <i>tum baiṭhe the,</i> |
| 3. وہ بیٹھا تھا <i>wuh baiṭhā thā</i>   | وہ بیٹھے تھے <i>we baiṭhe the.</i>  |

## FUTURE TENSE.

‘ I will sit ’ &amp;c.

## SINGULAR.

## PLURAL.

- |  |                                   |
|--|-----------------------------------|
| 1. میں بیٹھوں گا <i>main baiṭhūngā</i> | ہم بیٹھیں گے <i>ham baiṭheṅge</i> |
| 2. تو بیٹھیں گے <i>tú baiṭhegā</i>     | تم بیٹھو گے <i>tum baiṭhoge</i>   |
| 3. وہ بیٹھیں گے <i>wuh baiṭhegā</i>    | وہ بیٹھیں گے <i>we baiṭheṅge</i>  |

## SUPPOSITIONAL TENSE.

‘ I may have sat ’ &amp;c.

## SINGULAR.

## PLURAL.

- |  |  |
|--|--|
| 1. میں بیٹھا ہوں گا <i>main baiṭhā hūngā</i> | ہم بیٹھے ہوں گے <i>ham baiṭhe hōṅge.</i> |
| 2. تو بیٹھا ہو گا <i>tú baiṭhā hōgā</i>      | تم بیٹھے ہو گے <i>tum baiṭhe hōge,</i>   |
| 3. وہ بیٹھا ہو گا <i>wuh baiṭhā hōgā</i>     | وہ بیٹھے ہوں گے <i>we baiṭhe hōṅge</i>   |

## POTENTIAL MOOD,

مضارع *Muzá'ri*

'I may sit' &amp;c.

## SINGULAR.

## PLURAL.

- |                                   |                              |
|-----------------------------------|------------------------------|
| 1. میں بیٹھوں <i>main baiṭhūn</i> | ہم بیٹھیں <i>ham baiṭhēn</i> |
| 2. تُو بیٹھے <i>tú baiṭhe</i>     | تُم بیٹھو <i>tum baiṭho</i>  |
| 3. وہ بیٹھے <i>wuh baiṭhe</i>     | وے بیٹھیں <i>we baiṭhēn</i>  |

Similarly اگر میں بیٹھوں *agar main baiṭhūn*, 'If I may sit' &c.

The remaining Moods, Tenses, and Participles of this verb are conjugated like those of the verb بلانا *buláná*, 'to call,' by substituting بیٹھے *baiṭh* for بلا *bulá*.

N. B. All active and neuter verbs are conjugated like بلانا *buláná*, 'to call' and بیٹھنا *baiṭhná*, 'to sit' except those whose infinitive terminations are preceded by و *wáo* (o) or ی *ye* (e). For the conjugation of such verbs the directions are already given under the head of the formation of verbs.

## CONJUGATION OF THE VERB

ہونا *honá*, 'to be'

## INFINITIVE.

ہونا *honá*, 'to be'

## INDICATIVE MOOD.

## PRESENT TENSE

'I am' &amp;c.

## SINGULAR.

## PLURAL.

- |                            |                          |
|----------------------------|--------------------------|
| 1. میں ہوں <i>main hūn</i> | ہم ہیں <i>ham haín</i> . |
| 2. تُو ہی <i>tú hai</i>    | تُم ہو <i>tum ho</i> .   |
| 3. وہ ہی <i>wuh hai</i>    | وے ہیں <i>we haín</i> .  |



## PAST TENSE.

' I was ' &amp;c.

## SINGULAR.

## PLURAL.

- |                            |                        |
|----------------------------|------------------------|
| 1. میں تھا <i>main thā</i> | ہم تھے <i>ham the.</i> |
| 2. تُو تھا <i>tú thā</i>   | تم تھے <i>tum the.</i> |
| 3. وہ تھا <i>wuh thā</i>   | وہ تھے <i>we the.</i>  |

## PRESENT PERFECT.

' I have been ' &amp;c.

## SINGULAR,

## PLURAL.

- |                                     |                                  |
|-------------------------------------|----------------------------------|
| 1. میں ہوا ہوں <i>main hu-ā hūn</i> | ہم ہوئے ہیں <i>ham hū-e haiñ</i> |
| 2. تُو ہوا ہی <i>tú hū-ā hai</i>    | تم ہوئے ہو <i>tum hū-e ho</i>    |
| 3. وہ ہوا ہی <i>wuh hū-ā hai</i>    | وہ ہوئے ہیں <i>we hū-e haiñ</i>  |

## PAST PERFECT.

' I had been ' &amp;c.

## SINGULAR.

## PLURAL.

- |                                     |                                  |
|-------------------------------------|----------------------------------|
| 1. میں ہوا تھا <i>main hū-ā thā</i> | ہم ہوئے تھے <i>ham hūye the.</i> |
| 2. تُو ہوا تھا <i>tú hū-ā thā</i>   | تم ہوئے تھے <i>tum hūye the.</i> |
| 3. وہ ہوا تھا <i>wuh hū-ā thā</i>   | وہ ہوئے تھے <i>we hūye the.</i>  |

## FUTURE TENSE.

' I will be ' &amp;c.

## SINGULAR.

## PLURAL

- |                                 |                             |
|---------------------------------|-----------------------------|
| 1. میں ہوں گا <i>main hūngā</i> | ہم ہوں گے <i>ham hōinge</i> |
| 2. تُو ہوں گا <i>tú hogā</i>    | تم ہوں گے <i>tum hoge</i>   |
| 3. وہ ہوں گا <i>wuh hogā</i>    | وہ ہوں گے <i>we hōinge.</i> |

## PARTICIPLES.

هوكر *hokar*, هولك *hoke* 'being'

The remaining moods and tenses of this verb are conjugated like the word بيٿهنا *baiṭhná*, 'to sit,' the word هولا *hú-á* being used instead of بيٿهنا *baiṭhā*, 'sat'

CONJUGATION OF THE VERBS دينا *DENA*, 'TO GIVE' AND لينا 'TO TAKE'

## INDICATIVE.

## PAST TENSE.

## SINGULAR.

## PLURAL.

ديا *diyā*

ديئ *diye*, 'gave'

ليا *liyā*

ليئ *liye*, 'took.'

## IMPERATIVE.

## PLURAL.

در *do*, 'give you' لو *lo*, 'take you.'

The remaining moods and tenses of these verbs are conjugated by substituting ديا *diyā* and ليا *liyā* for بيٿهنا *baiṭhā*, ديئ *diye* and ليئ *liye* for بيٿه *baiṭhe*, and در *do* and لو *lo* for بيٿو *baiṭho*.

The Future Perfect is also very common. It is formed by turning the infinitive termination نا *nā* into the various forms of the verb چڪنا *chuknā*, 'to finish'. Thus from لکھنا *likhnā*, 'to write,' we have,

## INDICATIVE MOOD.

‘I shall or will have written’ &amp;c.

## SINGULAR.

## PLURAL.

1. میں لکھ چکوں گا *main likh chukingá* ہم لکھ چکینگے  
*ham likh chukenge.*
2. تو لکھ چکیگا *tú likh chukegá* تم لکھ چکو گے *tum likh-*  
*chukoge*
3. وہ لکھ چکیگا *wuh likh chukegá* وہ لکھ چکینگے *we likh*  
*chukenge*

In compound verbs such as کھا جانا *khājāná* (from کھانا *khāná*, ‘to eat’ and جانا *jāná*, ‘to go’) ‘to eat up’ &c, the latter verb loses its meaning.

Sometimes one tense or mood is used for another.

## EXAMPLES.

1. Present for the past; as, میں وہاں جا کر دیکھتا کیا ہوں *main wahān jákar dekhtá kyá hūn* کہ جھگڑا ہو رہا ہے *ki jhagrā ho rahā hai*, ‘I went there and saw that quarrel was going on’. Here دیکھتا ہوں *dekhtá hūn*, ‘am seeing,’ and ہو رہا ہے *ho rahā hai*, ‘is going on,’ are used for دیکھا *dekha*, ‘saw,’ and ہو رہا تھا *ho rahā thá*, ‘was going on,’

2. Past for the present; as, جو وہ ملے تو ہماری جان رہی *jo wuh milé tau hamāri ján rahí nahīn tau* گئی, ‘if she is found, my life remains, if not, it is gone.’

## 3. Present for the future ; as, in the following verse.

وَحید اب ہم تو جاتے ہیں یہاں سے  
 رہے پہولا پہلا گلشن کسی کا

*Wahid ab ham tu jāte haiñ yihāñ se.*

*Rahe phulā phalā•gulshan kisikā.*

‘O Wahid ! I am now going from this ( mansion ).

May the garden-like mansion of any one ( i e of the mistress ) be blest for ever,’

Here جاتے ہیں *jāte haiñ*, ‘I am going,’ is equivalent to جائینگے *jāyenge*, ‘will go,’

4. Past for the future ; thus a person asks his servant لایا کھانا *k'hāñā lāyā*, ‘have you brought dinner,’ the servant replies ہاں صاحب *hāñ sāhib lāyā*, ‘yes sir, I brought,’ i e I am going to bring.

5. Imperative for مضارع *muzā'iri* ; as کیا کیجئے کچھ بن *kyā kijiye kuchh ban mahiñ partā*, ‘what can I do, I can in no way succeed,’ Now کیجئے *kijiye*, literally ‘be pleased to do,’ is an imperative, but here it is equivalent to the مضارع *muzā'iri* کیا کریں *kyā karen*, ‘what I may do,’ or ‘what I can do’.

6. Infinitive for the imperative ; as, ایسا نہ کرنا *aisā na karnā*, ‘you are not to do so,’ for ایسا نہ کرو *aisā na karo*, ‘do n't do so’.

7. Past Perfect generally used for the past as بلی آئی تھی *billi āyī thī* ( literally, the cat had come in ) ‘the cat came in’.

## حرف *HARF, PARTICLES.*

حرف *Harf*, a Particle, is a word the meaning of which cannot be gathered without the combination of another word. The term particle includes Adverbs of place and time, Prepositions, Conjunctions, and Interjections.

The following is a list of Particles: —

حروف استقہام *Hurúfi Istifhám*

*Words denoting Interrogation.*

یا *áyá*, 'whether'.

کب *kab*, 'when ?'

کیوں *kis wáste* or *kion*, 'why'

کون *kaun*, 'who ?' or 'which ?' generally applied to persons

کہاں *kahán*, or *kidhar*, 'where?'

کتنا *kitná*, 'how much' (denoting quantity)

کی *kai*, 'how many' (denoting number and always used as plural).

کیا *kyá*, 'what' or 'which' (generally applied to things)

*Hurúfi makán.*

## ADVERBS OF PLACE.

بہیتر *bhítar*, 'within'

کہاں *kahán*, 'where' ?

سے *kahán se*, 'whence'.

اور *kahín aur*, 'any where else'.

کہیں نہ کہیں *kahín na kahín*, 'somewhere or other'.

نہیں *kahín nahín*, 'no where'.

وہاں *wahán*, 'there'.

سے وہاں *wahán se*, 'thence'

یہاں *yihán*, 'here.'

سے یہاں *yihán se*, 'hence'

حرف زمان *Hurúfi zamán*

### ADVERBS OF TIME.

جب *jab*, 'when'.

تب *tab*, 'then,'

کبھی نہیں *kabhí nahín*, 'never'.

حرف کنایہ *Hurúfi kindya*.

### ADVERBS OF ALLUSION.

یتنا *Itná* or اتنا *Ittá*, 'this much'.

وتنا *utná* اوتنا *uttá*, 'that much'.

ایسا *aisá*, 'like this'.

وایسا *waisá*, 'like that'.

جتنا *jítná* جتنا *jittá*, 'as much'.

تتنا *titná* تتنا *tittá*, 'so much'.

کتنا *kitná* کتنا *kittá*, 'how much'.

حرف تردید *Hurúfi Tardíd*.

### ADVERBS OF DOUBT.

خواہ *Kháh*, چاہو *cháho*, or یا *yá*, whether.

شاید *sháyad*, perhaps.

نہیں تو *nahín to*, if not.

حرف ایجاب *Hurúfi iyáb*.

### ADVERBS OF AFFIRMATION.

البتہ *Albatta*, certainly.

## Adverbs of Affirmation Continued.

جی *jī*, sir (sometimes used as an expletive)

ہاں *hān*, yes.

When the words *khudāwand* خداوند and *huzūr* حضور (meaning Sir, your honour &c) are uttered in reply to the summons of our superiors they are termed *Ḥurūfi ijāb* حرف ایجاب, Adverbs of Affirmation.

حرف نفی *Ḥurūfi nafi*.

## ADVERBS OF NEGATION.

نہ *na* or نہیں *nahīn*, not.

حرف نہی *Ḥarfī Nihī*.

## ADVERB OF NEGATION.

نہ *mat*, don't.

حرف مفاجات *Ḥurūfi Mafājāt*.

## ADVERBS DENOTING SUDDENNESS.

اچانک *aṣhānak* or ناگہ *nagāh*, suddenly.

یکایک *yakāyak*, all at once.

حروف تفسیر *Ḥurūfi Tafsīr*.

## EXPLANATORY PARTICLES.

جو *Jo*, that (conjunction).

کہ *ki*, that (Conjunction).

یعنی *ya'ne*, that is to say.

حرف اضراب *Ḥurūfi Izrāb*.

Adverbs denoting something more or less.

بلکہ *balke*, rather.

یہاں تک *yihān tak*, so far.

حروف تشبیه *Hurúfi Tashbīh.*

## ADVERBS OF COMPARISON.

ایسا *aisá*, like this.برابر *barábar*, equal to, in comparison with.جیسا *jaisá*, as.سا *sá*, like (as اوسا *ullú sá*, 'like an owl').طرح *tarah*, like.گویا *goyá*, as if.موافق *muwáfik*, or مانند *minind*, like.مطابق *mutābik*, 'according to'حروف تاکید *Hurúfi Tákid.*

## EMPHATIC WORDS.

البتہ *albatta*, certainly.آپ *áp* or خود *khud*, self (as in myself, himself &c).حروف علت *Hurúfi 'illat.*

## CAUSAL PARTICLES.

اس واسطے *Isicáste* or اسلئے *isliye*, therefore.پس *pas* hence, therefore.چونکہ *chúнки*, because.خاطر *khátir*, for the sake of.کی *ki* or کیونکہ *kionki*, because.واسطے *waste* or لئے *liye*, for.

## PREPOSITIONS.

آگے *age*, before, beyond.اندر *andar*, within.اوپر *úpar*, above.



## Prepositions Continued.

بعد *ba'd*, after.

بغیر *baghāir*, without.

پاس *pās*, near.

پر *par*, on.

پیچھے *pichhe*, behind.

تِلے *talē*, under.

تک *tak*, till or to.

ساتھ *sāth*, with.

سامنے *sāmne*, before; as, ہمارے سامنے *hamāre sāmne*, 'before me,' 'in my presence.'

سوا *siwā-i* سوا *siwā* or ماسوا *māsiwā*, besides, except.

سے *se*, from.

طرف *ṭaraf*, at, towards.

علاوہ *'alāwah*, besides.

کا *kā*, of.

کو *ko*, to.

مادریا *māward* or مگر *magar*, except.

میں *meñ*, in.

نیچے *niche*, below.

نزدیک *nazdik*, near.

حرف عطف *Hurūfi' atf.*

## CONJUNCTIONS.

اور *aur*, 'and,' 'immediately,' as زید اور بکر آئے *Zaid aur Bakar āye*, 'Zaid and Bakar came,' تو آیا اور مارا گیا *tū āyā aur māragayā*, 'immediately on thy approach thou shalt be punished.'

## Conjunctions Continued.

بھی *bhī*, also,

پر *par*, but

پھر *phir*, again, on the other hand.

لیکن *lekin* or مگر *magar*, but.

نیز *niz*, also.

حرف شرط *Hurúfi shart*.

## CONDITIONAL CONJUNCTIONS.

۱) *Illá*, otherwise,

اگر *agar*, if.

اگرچہ *agarche*, although,

جو *jo*, if,

و *war na* (contraction of و *wa*, 'and' اگر *agar*, 'if,' and نہ *na* 'not') 'if not,' 'otherwise',

The word اگر *agar*, 'if,' is followed by a corresponding word تو *tau*, 'then,' as, اگر بہت کھا کرے تو بیمار *agar buht khá-oge tau bímár hojáoge*, 'if you eat much (then) you will fall sick : This corresponding word is called حرف جزا *harfi jazá*. The word جو *jo*, when it means 'if,' is also followed by its correlative تو *tau*, thus in the above example the word جو *jo* may be used instead of اگر *agar* without altering the sense.

جو *Jo* standing for the relative who and at the same time denoting condition is followed by سو *so*; as, جو دیگا سو پائیگا *jo degá so páyegá*, 'whoever will give will be rewarded.'

حروف ندا *Hurúfi nidá.*

## INTERJECTIONS DENOTING AN ADDRESS.

اجی *Ají*, ای *ai*, or یا *yá*, O !

The words اے *abe*, اے *are*, and, او *o* signify 'O !' and are not used in elegant style, They are all used by the vulgar. It must also be noticed that the interjection اے *are* is masculine, its feminine being اری *ári*; as, اے لڑکے *are larke*, 'O boy !' اری لڑکی *ári laríki*, 'O girl !'

In many instances an ا *alif* (a) added to Arabic and Persian words denotes exclamation, as ساقیا *sáktyá*, 'O cup bearer,' دلا *dilá*, 'O mind' !

حروف تعجب *Hurúfi ta' ajjub*

## INTERJECTIONS DENOTING SURPRISE.

اها *Ahá*, Ha !

اوھو *oho*, Oh !

چہ خوش *chi khush*, how good !

سبحان اللہ *subhán Alláh*, good God !

شاباش *shábásh*.

صد آفرین *sad áfrín*.

کیا بات ہی *kyá bát hai*.

واہجی *wáhji*.

واہ *wáh*.

کیا خوب *kyá khúb*.

bravo ! well done.

حروفِ ندبہ *Hurúfi nudba.*

## INTERJECTIONS EXPRESSING GRIEF.

افسوس *afsos*, Alas !

اِی *áh*, Ah !

اے رے *A'yre*, Alas!

دردا *dardá.*

دریغا *dareghá.*

وا حسرتا *wáhasratá.*

وا مصیبتا *wá musibatá.*

وا دایلا *wá wailá'*

وای *wái.*

وای رے *wái re.*

های *hái.*

های رے *hái re.*

هایهات *haihát.*

Alas !

The following are the Arabic and Persian Particles current in Hindustání.

از *Az*, from.

إلا *Illá*, but.

با *bá* به *ba*, with.

بے *be*, without.

بر *bar*, on.

برائے *baráí* or بر *bahr*, 'for the sake of.'

بدون *bidún* or بلا *bilá*, without.

## Arabic and Persian Particles Continued.

تا *tā*, to.

جز *juz*, besides.

در *dar*, in

علي *'alā*, upon.

عن *'an*, from, on.

في *fī*, in.

کاش *kāsh* would to God !

مرحبا *marhabā*, bravo !

It should now be noticed that in Persian prepositions precede the noun; as, از کلکته *az Kalkattā*, 'from Calcutta,' بر سر *bar sar*, 'on the head' &c. In Hindustānī prepositions follow the nouns; as, کلکته سے *Kalkatte se*, 'from Calcutta,' سر پر *sir par*, 'on the head.

## PREFIXES.

The prefixes ا *alif* (*a*), نر *nir*, ن *nūn* (*n*), ب *be*, غير *ghair*, لا *lá*, like the English prefix *un* signify not; as اتل *atal*, 'unavoidable,' نر بل *nirbal* (not strong) 'weak,' ندر *nīdar*, 'fearless,' (from در *dar*, 'fear'), بیصبر *besābr*, 'impatient,' غير حاضر *ghair hāziri*, 'nonattendance,' لاچار *lāchār*, 'helpless' and ناخوش *nākhush*, 'displeased.'

## AFFIXES.

The letter ک *kāf* (*k*) and the termination چ *cha* denote diminution or contempt, as, باغچه *baghcha*, 'a small garden,' مردک *mardak*, 'a man' (used as a term of contempt).

The affixes **انہ** *ána* and **سا** *sá* denote resemblance ; as **مردانہ** *mardána*, 'manly,' **کالسا** *kálá'sá*, 'blackish.'

A word is said to be of that language to which its termination belongs. Thus the words **کتابہا** *kitábha*, 'books,' and **امیران** *amírañ*, 'the nobles,' though Arabic in their corresponding singulars, are Persian and Hindí respectively ; because the plural terminations are of those respective languages. Similarly we have the English words *cherubs* and *seraphs* though they are Hebrew in their singular forms.

## CHAPTER III.

### نحو NAHW, SYNTAX.

نحو *Nahw*, 'Syntax,' treats of forming sentences by the combination of words,

مرکب *Murakkab*, 'a compound word,' is a word formed of two or more words. It is of two kinds مفید *Mufid* and غیر مفید *Ghair mufid*.

مرکب مفید *Murakkabi mufid*, مرکب تام *Murakkabi, tám*, کلام *Kalám*, or جمله *Junla*, 'a Sentence,' is an assemblage of words conveying a complete thought; as, زید حاضر ہی *Zaid házir hai*, 'Zaid is present.'

مرکب غیر مفید *Murakkabi ghair mufid* or مرکب ناقص *murakkabi náqis*, 'a Phrase,' is a combination of two or more words without conveying a complete thought; as, اچھا آدمی *achchhá ádmi*, 'a good man.'

There are five kinds of phrases which are as follow.

1. مرکب توصیفی *Murakkabi tanṣifi* or ترکیب توصیفی *Tarkibi tanṣifi*, is a compound word formed by the combination of an adjective and a noun; as, سفید گھوڑا *sufed ghorá*, 'a white horse.'

2. ترکیب اضافی *Murakkabi izáfi* or *Tarkibi izáfi* is a compound word formed by the combination of a مضاف *muzáf* and a مضاف الیه *muzáf ilaih*; as, رام کی کتاب *Rám ki kitáb*, Rám's book.'

3. ترکیب تعدادی *Murakkabi ti'dáli* or *Tarkibi ti'dáli* is a compound word formed by the combination of two numerals; as, گیارہ *gyárah*, 'eleven' ( 11 ), بارہ *bárah*, 'twelve.' ( 12 ), چوبیس *chaulís*, 'twenty four' ( 24 ), پچیس *pachchís*, 'twenty five' ( 25 ) &c. This combination is apparent in Arabic, but in some Hindustání words it does not appear, yet they are called ترکیب تعدادی *murakkabi ti'dáli* because they are so named in Arabic. The numbers formed by one numerical figure and a cipher, such as, بیس *bís*, 'twenty,' ( 20 ), تیس *tís*, 'thirty,' ( 30 ), چالیس *chá-lis* 'forty' ( 40 ), do not come under this head.

4. ترکیب امتزاجی *Murakkabi imtizáji* or *Tarkibi imtizáji* is a compound word formed by the combination of two words denoting the name of a thing without drawing our attention to their literal sense; as, اکبر آباد *Akbarábád*, ( literally founded by Akbar ) 'the city of A'grá, named after its founder the Emperor Akbar. When we hear the word اکبر آباد *Akbarábád* we think of A'grá ! we never attend to the meaning of the words اکبر *Akbar* and آباد *ábád*.



5. مفت مرکب *Ṣifati murakkab*, is a compound word denoting agency, possession, resemblance, &c, or in other words, it is a compound attributive term. The difference between مفت مرکب *Ṣifati murakkab* and مرکب تومیفی *Murakkabi tausifi* is thus pointed out. The latter is always composed of two words, an adjective and a noun. The former is not composed of an adjective and a noun, but of two other words or of a word and a single letter, which being combined together become attributive and at the same time denote agency, possession, &c. In the latter the two words are separate; in the former they are one. Thus the phrase اچھا آدمی *achchhā ādmī*, 'a good man,' is مرکب تومیفی *murakkabi tausifi*; because the two words of which it is composed, i. e. اچھا *achchhā*, 'good,' and آدمی *ādmī*, 'man,' are separate, one being an adjective and the other a noun. But the word فیلخانہ *filkhāna* 'an elephant stable,' is مفت مرکب *Ṣifati murakkab*; because the two words of which it is composed, i. e. فیل *fil*, 'elephant,' and خانہ *khāna*, 'place,' are nouns and are not separate, they being combined together become attributive by denoting position. By attributive is meant of what sort a thing is. Now in the last of the above examples we can easily find out the attributive sense by asking the question of what sort the place is, when the answer will evidently be a place for elephants. Similarly the



spoken of. Thus in the sentence *زيد آتا هي* *Zaid áta hai*, 'Zaid comes,' *زيد* *Zaid* is *مسند إليه* *Musnad ilaih*, 'Subject,' and *آتا هي* *áta hai*, 'comes,' is *مسند* *Musnad*, 'Predicate.'

There are two kinds of Sentences *جمله خبریه* *Jumla-i khabriya* and *جمله انشائیة* *Jumla-i inshā'iyā*.

*جمله خبریه* *Jumla-i khabriya* expresses that a person relates something which may or may not be relied upon ; as, *میں غریب ہوں* *main, gharīb hūn*, 'I am poor.'

There are two kinds of *جمله خبریہ* *Jumla-i khabriya* ; *اسمیہ* *Ismiya* and *فعلیہ* *Fi'liya*.

*جمله اسمیہ* *Jumla-i ismiya* is a sentence formed by the combination of two nouns, one being the *مسند إليه* *Musnad ilaih*, 'Subject,' the other *مسند* *Musnad*, 'Predicate.' In this sentence the *مسند إليه* *musnad ilaih*, 'Subject,' is called the *مبتدا* *mubtidā*, 'while the *مسند* *musnad*, 'Predicate' is termed the *خبر* *khabar*. Sentences of this class end in a particle called *حرف ربط* *Harfi rabt*, 'Copula,' which merely couples the subject and the predicate, and is not taken into account as a part of a sentence ; as, *وہ غریب ہی* *wuh gharīb hai*, 'he is poor'. Here *وہ* *wuh*, 'he,' is the *مبتدا* *mubtidā* 'subject,' *غریب* *gharīb*, 'poor,' the *خبر* *khabar*, 'Predicate,' and *ہی* *hai*, 'is,' the *حرف ربط* *Harfi rabt*, 'Copula.'

جملة فعليه *Jumla-i fi'liya* is a sentence formed by the combination of a nominative and a verb. If the verb is active, this sentence also contains an object; as, رام آیا ہی *Rám áyá hai*, 'Ram has come,' رام کتاب لایا ہی *Rám kitáb áyá hai*, 'Rám has brought the book.'

Observation—In جملة فعلیه *Jumlayi Fi'liya* the مسند الیه *musnad ilaih*, 'subject,' and the مسند *musnad*, 'predicate,' are respectively called the فاعل *fā'il*, 'nominative,' and the فعل *f'il*, 'verb,' while the objective, locative &c., belonging to the predicate are termed متعلقات فعل *muta'allikāti fi'l*, 'the adjuncts of the verb.'

جملة انشایه *Jumla-i inshāyīya* is a sentence which expresses the facts related by a speaker, and asserts that these facts must be relied upon, stating at the same time the desire of the narrator. This sentence includes the Imperative, Negative, Interrogative, and Optative sentences. The following are the examples :—

تم جاو *tum já-o*, 'you go,' مت جاو *mat jáo*, 'don't go,' تم کہاں جاؤ ہو *tum kahān játe ho*, 'where are you going,' خوش رہو *khush raho*, 'may you be happy.'

There are many other sentences which come under the heads of جملة خبریه *jumla-i khabriya* and جملة انشایه *jumla-i Inshāyīya*. They are named according to the sense they convey. Of these the following are the principal :—

1. **جمله مستأنفه Jumla-i mustánifa** is one commencing a subject as in the beginning of the مثنوی *masnawi* (poem) by میر حسن *Mir Hasan*:—

کردن بهلم توحید یزدان رقم

*Karūn pahli tauhīdi yazdān rakam,*

‘Let me first of all write all about the unity of God.’

2. **جمله وصفیه Jumla-i Wasfiya**, ‘an adjectival sentence,’ is one standing as an attribute to a substantive; as, *wuh kalam ki kalamdān men rakkhā hai 'umda hai*, ‘the pen which is placed in the pen-case is good.’ Here the sentence *ki kalamdān men rakkhā hai*, ‘is placed in the pen-case,’ is **جمله وصفیه Jumla-i Wasfiya** in which the nominative *wuh*, ‘it,’ is understood, the full construction being *wuh kalam ki wuh kalamdān men rakkhā hai 'umda hai*, (a construction peculiar to Urdu).

3. **جمله موصولہ Jumla-i mauṣula** is one relating to a relative pronoun or to a relative and its antecedent; as, *jo admi ki us din āyā thā hāzīr hai*, ‘the man who came the other day is present’. Here the sentence *ki us din āyā thā*, ‘came the other day,’ is **جمله موصولہ jumla-i mauṣula** in which the nominative *wuh*, ‘he,’ is understood; the full construction being *jo admi ki wuh us din āyā thā hāzīr hai*.

4. **جملہ مبینہ** *Jumla-i mubaiyana* is one illustrating another sentence ; as, **زید بڑا آدمی ہے اور اس کے پاس بہت دولت ہے** *Zaid bará ádmí hai uske pás buht daulat hai*, 'Zaid is a great man, he possesses riches in abundance.' Here the latter sentence **اور اس کے پاس بہت دولت ہے** *uske pás buht daulat hai*, 'he possesses riches in abundance,' is **جملہ مبینہ** *jumla-i mubaiyana*. It explains in full the meaning of the foregoing sentence.

5. **جملہ معللہ** *Jumla-i mu'allila* is one expressing the reason of the subject matter of a foregoing sentence ; as, **وہ دیوانہ ہے اس سے مت بولاؤ** *us se mat bolo wuh díwána hai*, 'do n't talk with him, he is mad.' Here the sentence **وہ دیوانہ ہے** *wuh díwána hai*, 'he is mad,' is **جملہ معللہ** *Jumla-i mu'allila*.

6. **جملہ معطوفہ** *Jumla-i ma'tufá* is one connected with a foregoing sentence called the **معطوف الیہ** *ma'túf ilaih* by the introduction of a conjunction ; as **زید آتا ہے اور Amar جاتا ہے** *Zaid átá hai aur 'Amar játá hai*, 'Zaid is coming while 'Amar is going.' Here the first sentence **زید آتا ہے** *Zaid átá hai*, 'Zaid is coming,' is called **معطوف الیہ** *ma'túf ilaih*, and the second sentence **'Amar جاتا ہے** *'Amar játá hai*, 'Amar is going', is termed **جملہ معطوفہ** *Jumla-i ma'túfa*.

7. **جملہ ندایہ** *Jumla-i nidáyiya* is a combination of two sentences denoting an address ; as, **ای یارو ذرا ادھر متوجہ ہو** *ai yáro zará idhar mutawajja ho* 'O friends!

pay attention to this a little.' Here we have two sentences ذرا ادھر متوجہ *ai yáro*, 'O friends'! and زرا ایدھر متوجہ ہو *zará idhar mutawajja ho*, 'pay attention to this a little.' The first one is elliptical. It is equivalent to ہوں میں یاروں کو *hukártá hín main yáron<sup>o</sup> ko*, 'I call upon friends.' This is the full construction of such sentences. They are considered as such in parsing.

8. جملہ استفہامیہ *Jumla-i Istifhāmīa*, 'an Interrogative sentence', asks a question; as, تم کون ہو *tum kaun ho*, 'who are you?'

9. جملہ قسمیہ *Jumla-i Kasmīa* is a combination of two sentences denoting an oath; as, خدا کی قسم جانتا ہوں *Khudá ki kásam main nahín jántá*, 'By God I do n't know'. Here the sentence خدا کی قسم *Khudá ki kásam*, 'By God', is elliptical; its full construction is میں خدا کی قسم کہتا ہوں *main Khudá ki kásam khátá hín*, 'I swear upon God'. The other sentence میں نہیں جانتا *main nahín jántá*, 'I do n't know'; is termed جواب قسم *jawábi kásam*. Both these sentences together form the جملہ قسمیہ *jumla-i kasmīa*

10. جملہ شرطیہ *jumla-i shartīya* is a combination of two such sentences that the former denotes a condition while the latter the result after the fulfilment of that condition; as, اگر تم اپنا سبق یاد کر دو گے تو ہم تم کو ایک کتاب دینگے *agar tum apná sabak yád karoge tau ham tumko ek kitáb denge*, 'if you will learn your lesson, I will give you a book.' Here the first sentence اگر

آگر تم اپنا سبق یاد کرو گے *agar tum apni sabak yād karoge*, 'if you will learn your lesson', is called شرط *Shart*, the second تو ہم تمکو ایک کتاب دینگے *tau ham tumko ek kitāb denge*, 'I will give you a book,' is termed the جزا *Jazā*. The signs of the former are اگر *agar* جو *jo*, both signifying 'if' &c, those of the latter سو *so*, تو *tau*, تب *tab*, 'then,' &c. Sometimes these signs are understood ; as, آئیگا تو پائیگا *ā-egā tau pā-egā*, 'he will get ( if he ) will come.' Here the word اگر *agar*, 'if,' is understood before آئیگا *ā-egā*, 'will come.'

11. جمله معترضه *Jumla-i mu'taraza* is an explanatory sentence thrown into the body of another sentence. The omission of such a sentence will not affect the sense ; as, (ام چرن خدا اوسکو سلامت رکھے بہت) *Rām Charan Khudā usko salāmat rakkhe buht achchhā larkā hai*, 'Rām Charan, God bless him, is a very good boy.' Here the sentence خدا اوسکو سلامت رکھے *Khudā usko salāmat rakhe*, 'God bless him,' is جمله معترضه *Jumla-i mu'taraza*.

### The Use of *Ne*.

*Ne*, the sign of the nominative is not used with the nominatives of فعل لازمی *fi'li lāzmi*, neuter verb. It is used after the nominatives of فعل متعدی *fi'li muta'adli*, active verbs in the past, present perfect,



past perfect, &c, i. e. in any of the past tenses except the two, ماضی استمراری *māẓī-i istimrārī*, past tense in the progressive form, and ماضی تمنائی *māẓī-i taman-nāyī*, the past perfect of the subjunctive mood ; as, اوسنے کہا *usne kahā*, 'he said,' اوسنے کہا ہی *usne kahā hai*, 'he has said,' اوسنے کہا تھا *usne kahā thā*, 'he had said,' وہ کہتا تھا *wuh kahtā thā*, 'he was saying,' اگر وہ کہتا *agar wuh kahtā*, 'had he said.' In the last two examples the sign of the nominative is not used, because the nominatives belong to the verbs کہتا تھا *kahtā thā*, 'was saying,' (indicative past tense in the progressive form) and کہتا *kahtā*, 'had said,' (Subjunctive past perfect) respectively. In the first three examples the sign of the nominative is expressed ; because the nominatives belong to the active verbs in the past, present perfect, and past perfect tenses respectively.

The poets sometimes violate the above rule. The following is an example from سودا *Saudā* :—

مہین حضرت سودا کو سنا بولتے یار  
اللہ ہی اللہ ہی کیا نظم بیان ہی

*Main ḥaẓratī Saudā ku sunā bolti yāro.*

*Allāh hi Allāh hai kyā naẓmi bayān hai.*

'O friends ! I have heard his honour the poet Saudā speaking, Heavens, Heavens what a poetic expression (flowed from his tongue).'

Here the particle نے *ne* is omitted after the first word میں *main*, 'I.' This is an instance of poetic license.

The nominatives to the past tenses of the verbs لانا *láná*, 'to bring,' کھیلنا *khelná*, 'to play,' بولنا *bolná*, 'to speak,' بھولنا *bhúlná*, 'to forget,' سمجھنا *samajhná*, 'to understand,' 'to think,' and the past tense of the compound active verbs formed by the combination of active and neuter verbs, such as, دے بیٹھا *de baiṭhná*, 'to give up,' &c, and to the past tense, of the verbs of which سکنا *sakná*, 'can,' لگنا *lagná*, 'to begin,' or چکنا *chukná*, 'to finish', is a part do not retain نے *ne* in any tense; as, میں لایا تھا *main láyá thá*, 'I had brought,' میں جوا کھیلا *main ju-á khelá*, 'I gambled,' میں بولا *main bolá*, 'I spoke,' میں بھولا *main bhúlá*, 'I forgot,' میں سمجھا *main samjhá*, 'I understood,' میں دے بیٹھا *main de baiṭhá*, 'I gave up,' میں نہیں لکھ سکا *main nahín likh saká*, 'I could not write,' میں لکھنے لگا *main likhne lagá*, 'I began to write,' میں لکھ چکا *main likh chu-ká*, 'I finished writing'.

ستم کو ہم کرم سمجھے جفا کو ہم وفا سمجھے

اور اسپر بھی نسمجھے وہ تو اوس بت سے خدا سمجھے •

*Sitam ko ham karam samjhe jafá ko ham wafá samjhe.*

*Ar is par bhí na samjhe wuh tu us but se Khudá samjhe.* ذرق *Zauk*

‘I thought his violence a kindness to me, his oppression a sincerity ;

If still he may not regard, may God judge of such a friend’.

خاک میں ملے بھی میں اسکو نہ دشمن سمجھا  
 گردش چرخ کو میں گردش دامن سمجھا  
*Khāk meñ milki bhi mziñ usku na dushman samjhā.*  
*Gardishe charkh ku maiñ gardishi dāman samjhā*  
*A'tish.*

‘Even after being mingled with dust I did not think him an enemy.

I took the rotation of the heavens to which all our griefs are attributed to be the movement of my friend's garment.’

Sometimes the past tense of this verb requires *نے* after its nominative ; as, *ہم نے جو چیزیں تجارت کے لایں سمجھیں* *hamne jo chizeh tijārat ke lāyik samjhiñ* ‘whatever things I thought worth sending for merchandise’

The poets sometimes admit *نے* after the nominatives of the verb *سمجھنا* *samajhnā* ‘to think’. Thus *آتش چہرہ کو آتش کدہ سمجھا دل دیوانہ نے* *ātish chihra ko ātishkada samjhā dile dīwāna ne* *A'tish.*

چہرہ کو آتش کدہ سمجھا دل دیوانہ نے  
 گوش و بینی پر گمان اگلے سوزان کیا  
*Chihra ko ātishkada samjhā dile dīwāna ne*  
*Gosho bini par gumāne aghare sozān kiya,*

'The insane mind took the face to be a fiery place and thought the ear and the nose to be the burning sparks.'

بس کہ تھی اس سے عیان سینہ عارف کی صفا

چہرہ یار کو میں نے دل روشن سمجھا

*Bas ki thí us si 'ayán sína-i' árif ki ṣafá*

*Chihra-e yár ku main ne dili raushan samjhá.*

'As the face of the friend appeared to have the purity of the pious heart,

I thought it to be so pure a heart.'

, The nominative of the compound verb سمجھ لینا *samajh lená*, 'to understand,' admits نے *ne*. Thus we say میں نے سمجھ لیا *main ne samajh liyá*, 'I understood'. In this instance the latter word لینا *lená*, 'to take,' loses its sense, the meaning of the former word سمجھنا *samajhná*, 'to understand, is only taken into account.

When there are two verbs having one common nominative if one be a verb requiring نے *ne* after its nominative but the other not, the particle نے *ne* is used or not according as the verb requiring it is next to the nominative or not ; as, اُس نے کہا اور بیٹھا *usne kahá aur baiṭhú*, 'he said and sat,' وہ جہت پھر آیا *wuh jhat phir áyá aur kahá*, 'he soon returned and said'. That this rule is for the sake of brevity, is evident

by observing the full construction after supplying the ellipses in the foregoing sentences which then become  
 کہا اور وہ بیٹھا *usne kahá aur wuh baiṭhā*, 'he  
 'said, and he sat,' کہا اور آیا اور جہت *wuh jhat*  
*phir áyá aur usne káhá*, 'he soon returned and he said.'

When a nominative belongs to both فعل معطوف *fi'li ma'túf*, 'a participle' and a فعل *fi'l* 'verb' following that participle, it does or does not accompany the particle *ne* according as the verb following the participle does or does not require it: thus we say,  
 لکھ کر چلا گیا *wuh likhkar chalá gayá*, 'having written he  
 went away,' اٹھ کر میرا ہاتھ پکڑا *usne uṭhkar merá*  
*hāth pakrá*, 'having got up he held me by the hand.'

Rule (a) A فعل لازمی *Fi'li lāzmi*, 'neuter verb,' agrees with its nominative in gender, number, and person; as, میں گیا *main gayá*, 'I went,' وہ گئی *wuh gayi*, 'she went,' لڑکے آئے *larke áye*, 'the boys came.'

Rule (b) فعل متعدی *Fi'li muta'addi*, 'an Active verb,' agrees in gender, number, and person with its nominative or with its objective according as the sign of the one or the other is suppressed, as وہ لڑکوں کو مارتا ہے *wuh larḥon ko mártá hai*, 'he beats the boys'. Here کو *ko*, the sign of the object is expressed, while *ne* the sign of the nominative is suppressed; hence the verb مارتا ہے *mártá hai*, 'beats,' agrees with its nominative وہ *wuh*, 'he,' in the third person, masculine, singular.

Again *usne chār warak parhe*, 'he read four leaves.' Here *ne*, the sign of the nominative is expressed, while *ko*, the sign of the object is suppressed; therefore the verb *parhe*, 'read,' agrees with its object *warak*, 'leaves,' in the third person, masculine, plural,

( c ) When the signs of both the nominative and the objective are suppressed the verb agrees in gender, number, and person with its nominative; as, *wuh kitābēn parhtā hai*, 'he reads the books.' Here *parhtā hai*, 'reads,' agrees with its nominative *wuh*, 'he,' in the third person, masculine, singular.

( d ) When the signs of both the nominative and the objective are expressed the verb must be in the masculine, singular, of the third person; as, *unhoñ ne kitāboñ ko parhā*, 'they read the books.' But this mode of expression is not elegant; *unhoñ ne kitābēn parhīñ* would be better.

Observation——An exception to Rule ( c ) occurs in the simple form of the imperative of the second person, singular, when it is such a compound word that its first part ends in *alif* ( *á* ); the verb in such instances agrees with its object; as, *gárhí kharí kar*, 'stop the carriage.' The root form of this verb is *khará karná*, the final *alif*.

( á ) of *kharā* is here changed into *ی* *ye* ( *i* ) to make the verb agree with *گڑھی* *gārhi*, 'carriage,' in the feminine. The full construction is *تو گڑھی کھری کر* *tú gārhi kharī kar*. The reason for the exception of the said rule is that the first part of such compound verbs has attributive suggestions which are applied to the objects and not to the nominatives, so that *کھری کر* *kharī kar* means 'make in the standing state.' On the same principles we say *روتی دھری رهندے* *rotī dhārī rahn de*, 'let the bread remain there', and not *دھرا رهندے* *dharā rahn de*.

( e ) Two or more singular nominatives referring to different persons or things connected by the conjunction *اور* *aur*, 'and,' expressed or understood require a singular or a plural verb according as the one or the other is recommended by custom. Thus we say *زید اور بکر کا بھائی آیا* *Zaid aur Bakar kā bhāyī āyā*, 'Zaid and Bakar's brother came,' *رام اور شام آئے* *Rām aur Shām āye*, 'Rām and Shām came,' *یہاں گھوڑا اور ہاتھی ہیں* *yihān ghōṛā, aur hāthī hai*, 'here are a horse and an elephant.'

For our superiors and respectable parties the plural verb is used even when there is only one singular nominative ; as *بابو آئے* *Bābū āye*, 'the Bābū came.' Were we to use a singular verb and say *بابو آیا* *Bābū āyā*, it would be a term of disrespect though it would make no difference in sense.

( f ) Two or more singular nominatives bearing the same meaning require a singular verb : the following is an example from نثر بے نظیر *Nasari Benazir* of میر بہادر علی *Mir Bahádur 'Alí* :—

جو غریب فقیر محتاج اس ملک میں آیا فی الفور تو نگر ہوا

*Jo gharib fakír muhtáj us mulk meñ áyá filfaur tawángar hu-á*, 'whosoever poor, indigent, came to that country, instantly became rich.'—

Again we say, گھوڑا اور ہاتھی دونوں موجود ہیں *ghorá aur háthí donoñ maujúd haiñ*, 'the horse and the elephant both are here. In this instance the verb ہیں *haiñ*, 'are,' having the same two nominatives is plural. Hence we see that the additional word دونوں *donoñ*, 'both,' pluralizes the verb. Similarly we say, دوات قلم موجود ہی *dawát kalam maujúd hai* (not ہیں *haiñ*), 'inkstand and pen are here,' but if we add the word دونوں *donoñ* 'both,' we would pluralize the verb and say دوات قلم دونوں موجود ہیں *dawát kalam donoñ maujúd haiñ* (not ہی *hai*), 'inkstand and pen both are here.' In the following instances the verb is singular :—

ارض و سما کہان تری وسعت کو پاسکے

میرا ہی دل ہی یہ کہ جہان تو سما سکے

*Arzú samá kahán tiri was 'at ku pá sake.*

*Merá hi dīl hi yih ki jahán tú samásake.*

خواجه میر درد *Khāja Mir Dard*



‘ How could the heaven and the earth contain thy circumference ;

My heart is the very place wherein thou canst be contained.’

اس طرح سے قلب کو صیقل کیا  
 بخل و بغض و حرص و کینہ سب گیا  
*Is tarah se kalb ko saikal kiya.*  
*Bukhl o bughz o hirs u kina sab gaya.*

میر حسن Mir Hasan.

‘ So much purified the heart,

That avarice and malice all are away.

Here the word سب *sab*, ‘ all,’ is equivalent to *har ek*, ‘ each.’

چار چیزوں سے مرکب بدن انسان ہی  
 دم و سودا ہی ہر اک جسم میں صغرا بلغم  
*Char chizon se murakkab badane insān hai.*  
*Dam o saudā hi har ik jism men safrā balgham.*

سودا Saudā.

‘ The human body is formed of four objects :—

In every body there is blood, gastric juice, bile, and phlegm.’

In the following instances the verb is plural :—

جو ناتوان نکرین دستگیری دشمن  
 تو خار و خس نکرین شعلہ کو کبھی بردا  
*Ju nātawān nakareñ dastgiriye dushman.*  
*Tu khār u khas nakareñ shu 'li ko kabhī barpa.*

سودا Saudā.

' If the powerless do not assist the foe ;  
Thorns and straw would never raise up flames.'

آوارگی و محنت و تنہائی و غربت  
در چار یہ ہین یار غریبون میں ہمارے  
*A'wārgī o miḥnat u tanhāyī o għuribat.*  
*Do chār yih haiṇ yār għuribon mīn hamāre.*

ظفر Zafar.

' Ruin, affliction, loneliness, and journey,  
These are a few poor friends I have.'

( g ) A single verb having nominatives of different genders and numbers agrees with one next to it- Thus  
تین مرد اور ایک عورت آئی تھی *tn mard aur ek 'aurat āyī thī*,  
'three men and one woman had come.' Here the verb  
آئی تھی *āyī thī*, 'had come,' agrees with عورت *'aurat*  
'woman,' in the feminine singular. Similarly لڑکے اور  
لڑکیاں آئیں *lark aur larkīān ayīn*, 'the boys and the  
girls came,' where the verb آئیں *ayīn*, 'came,' agrees  
with لڑکیاں *larkīān*, 'girls,' in the feminine plural.

( i ) Two nominatives of different genders followed  
by the word دونوں *donon* understood render the verb  
in the masculine plural ; as, اُسکے ما باپ مر گئے ہین *uske mābāp margaye haiṇ*, 'his father and mother are  
dead.'

( j ) A فعل ناقص *A Fi'li nākis*, 'copula,' agrees  
in gender and number sometimes with its مبتدا *mub-*  
*tida*, 'Subject,' and sometimes with its خبر *Khābar*,

‘Predicate.’ This agreement depends upon the pleasant sound which the one or the other would make in the ear of an ingenious writer. Thus in the following sentences it agrees with the subject :—

محبت عفا ہو گئی *Maḥabbat 'anḳā hogayī*, ‘love became a phoenix,’—it cannot be found.—Here the verb ہو گئی *hogayī*, ‘became,’ agrees with its subject محبت *maḥabbat*, ‘love,’ in the feminine singular and not with its predicate عفا *anḳa*, ‘phoenix, which is masculine.

وصف قاتل کا کردن گا میں دھان زخم سے

توٹ کر گر رہ گیا خنجر زبان ہو جایگا

*Wasf qatil kā karuṅgā main dahanē zahm se.*

*Tūt kar gar rahgāyā khaṇjar zabān hojāigā.*

گویا *Goyā*.

‘The wounded part of my body will be the mouth, in which the dagger if it remains in it after being broken will be the tongue to praise the murderer,’—the mistress.—Here ہو جایگا *hojāigā*, ‘will be,’ is a verb which agrees with its subject خنجر *khaṇjar*, ‘dagger,’ in the masculine singular and not with its predicate زبان *zabān*, ‘tongue, which is feminine.

In the following instances the verb agrees with its predicate :—

بیمار کے حق میں مرہ اچھی دوا تھی *bimār ke hak meṁ murabbā achchhī dawā thī*, ‘for the sick conserve was a good medicine. Here the verb تھی *thī*, ‘was,’

agrees with its predicate **دوا** *dawá*, 'medicine' in the feminine singular, and not with its subject **مرہ** *murabba*.

(k) Nominatives of different persons require the verb to agree with the first person rather than with the second and with the second rather than with the third ; as, **ہم تم جائینگے** *ham tum jáenge*, 'you and I will go,' **تم اور وہ جاوے** *tum aur wuh jáoge*, 'you and he will go.' In the first example the verb is in the first person, in the second example, it is in the second person.

(l) An adjective or a pronoun agrees with the substantive connected with it in gender and number ; as, **اچھا لڑکا** *achchhá larḱá*, 'a good boy', **اچھی لڑکی** *achchhí larḱí*, 'a good girl', **اچھے لڑکے** *achchhe larḱe*, 'good boys', **اچھی لڑکیاں** *achchhí larḱiān*, 'good girls', **وہ لڑکا** *wuh larḱá*, 'that boy', **وہ لڑکی** *wuh larḱí*, 'that girl', **وہ آتا ہے** *wuh átá hai*, 'he comes', **وہ آتی ہے** *wuh átí hai*, 'she comes'. From these examples it is also clear that pronouns are not varied on account of number and gender. The words **لڑکا** *larḱá*, **لڑکی** *larḱí*, **آتا ہے** *átá hai*, and **آتی ہے** *átí hai*, denote the various genders of the pronoun **وہ** *wuh*,

The rules regarding the number and gender of the genitive and its governing noun has already been observed, vide page 90.

Words connected with each other are said to be of the same gender and number in construction though not in sense. Thus when we say *تم کسکے لڑکے ہو* *tum kis-ke larke ho*, 'whose son are you,' the words *کسکے* *kiske*, 'whose,' and *لڑکے* *larke*, 'boys,' are plural in construction, because they are allied to the plural pronoun, *تم* *tum*, 'you,' which though plural in construction for the sake of respect is singular in sense.

(m) When an adjective, a pronoun, or a genitive belongs to several substantives of different genders and numbers, it agrees with the one next to it whether coming before or after them; as *اچھے لڑکے اور لڑکیاں* *achchhe larke aur larkiañ*, 'good boys and girls,' *اچھی لڑکیاں اور لڑکے* *achchhi larkiañ aur larke*, 'good girls and boys,' *اچھے لڑکے اور لڑکیاں* *larkiañ aur larke, achchhe haiñ*, 'the girls and the boys are good.' In the first example the adjective *اچھے* *achchhe*, 'good,' agrees with *لڑکے* *larke*, 'boys,' the masculine plural substantive coming after it; in the second example the adjective *اچھی* *achchhi*, 'good,' agrees with *لڑکیاں* *larkiañ*, 'girls,' the feminine plural substantive, in the third example the adjective *اچھے* *achchhe* agrees with *لڑکے* *larke*, 'boys,' the masculine plural substantive coming before it.

(n) Instead of adhering to the rules marked (g) (k) and (m) verbs, adjectives &c. are repeated when emphasis is intended; thus instead of saying, *ایک بڑھا اور اوسکی بڑھیا آئی* *ek búrha aur uski*

*burhā āyī*, 'an old man and his wife came,' اوسکی اور بڑھا آیا *uski larḳiān aur larḳe*, 'his daughters and sons,' اوسکی لڑکیاں اور لڑکے *tum aur wuh jāoge*, 'you and he will go,' تم اور وہ جاوے گے, we may say اےکے بڑھا آیا اور اوسکی *ek burhā āyā aur uski burhā āyī*, 'an old man came and his wife also came,' اوسکی لڑکیاں اور اوسکے لڑکے *uski larḳiān aur uske larḳe*, 'his daughters and his sons,' اوسکی لڑکیاں اور اوسکے لڑکے *tum jāoge aur wuh jāegā*, 'you will go, and he will go,' respectively. This repetition of verbs adjectives &c makes them properly agree with words referring to them.

A passive verb agrees with its object in gender, number, and person ; as, کتاب لکھی گئی *kitāb likhī gayī*, 'the book is written', خط پڑھا جائیگا *khat parhājāegā*, 'the letter will be read'. Here the verbs لکھی گئی *likhī gayī*, 'is written,' and پڑھا جائیگا *parhājāegā*, 'will be read', agree with their respective objects کتاب *kitāb*, 'book', and خط *khat*, 'letter', in the third person singular, the former being in the feminine, the latter, in the masculine.

The rules for the agreement of an active or a passive verb with its several objects are like those for the agreement of a verb with its several nominatives, only the word objective is substituted for the word nominative ; thus اُس نے دوات قلم موجود کیا *usne dawāt kalam maujūd kiya*, 'he brought inkstand and pen', خط اور کتاب لکھی گئی *khat aur kitāb likhī gayī*, 'the

letter and the book were written', &c. Here the verb *ماوجود کیا maujūd kiya*, 'brought', is singular, though it has two objects *دوات dawāt*, 'inkstand', and *قلم ka-lam*, 'pen'. The plural verb in such instances would affect the idiom. This remark also holds good if the verb be turned into an active voice and these objects into nominatives as is evident from rule (f). The passive verb *لکھی گئی likhi gayi*, 'is written', agrees with the latter object *کتاب kitāb*, 'book,' in the feminine and not with the former object *خط khat*, 'letter', which is masculine.—

• Adverbs referring to a verb undergo no alteration on account of the gender and number of the words they modify; as. *وہ اچھا لکھتا ہے wuh achchhá likhtá hai*, 'he writes well,' *وہ اچھا لکھتی ہے wuh achchhā likhti hai*, 'she writes well.' Here the word *اچھا achchhá*, 'well,' does by no means modify the pronoun *وہ wuh*, 'he' or 'she' It only modifies the verbs *لکھتا ہے likhtá hai*, or *لکھتی ہے likhti hai*. But when the adverbs in modifying the verbs also refer to nouns they (instead of being in the masculine form as in the said example) assume different forms and so become masculine or feminine according as the nouns referring to them are of the one or of the other gender. Thus we say, *روتی اچھی لگتی ہے ro ti achchhi lagti hai* 'the bread tastes well. Here the adverb *اچھی achchhi*, 'well,' in modifying the verb *لگتی ہے lagti hai*, (literally suits)

'tastes,' also refers to the quality of the feminine noun *روتی* *rottī*, 'bread,' and hence it has assumed the feminine termination. This is what we call adverbs qualifying nouns through the verb.

### حال HÁL

The word, phrase, or sentence, which expresses the state in which we view the nominative or the objective, or both, is called *حال* *Hál*; while such a nominative or objective is termed *ذوالحال* *Zulhál*; as *زید مسکراتا جاتا تھا* *Zaid muskurátá játa thá* 'Zaid was going on smiling,' *میں نے رام کو روتے دیکھا* *main ne Rám ko rote dekha*, 'I saw Rám weeping,' *ہم دونوں باتیں کرتے* *ham donon bātēn karte* *ek dūsrē se larte the*, 'we two conversing were disputing with each other.' In the above examples the words *مسکراتا* *muskurátá*, 'smiling,' *روتے* *rote*, 'weeping,' and *باتیں کرتے* *bātēn karte*, 'conversing,' are instances of *حال* *Hál*, the first one referring to the nominative *زید* *Zaid*, the second to the objective *رام* *Rám* or to the nominative *میں* *main*, 'I,' the sentence to which it belongs being equivocal, meaning either I saw Rám while he was weeping, or I saw him while I was weeping myself, the third to the nominative together with the objective, i. e. *ہم دونوں* *ham donon*, 'we two.'

*حال* *Hál* agrees with *ذوالحال* *zulhál* in number, gender, and person, so long as the latter is in the



nominative case only ; for when the latter is in the objective case the former does not vary owing to different number, gender, and person of the latter. Thus we say شام روتا جاتا تھا *Shám rotá jātá thá*, 'Shám was going on weeping,' وہ لڑکی روتی جاتی تھی *wuh larkí rot jātí thí*, 'the girl was going on weeping,' نام کو دیکھا *Shám ko rote dekhd*, (I) 'saw Shám weeping,' لڑکی کو دیکھا *larkí ko rote dekhd*, (I) 'saw the girl weeping.' Sometimes the hál in the objective agrees with zullhál in gender &c as, اُس نے ہنسی لڑکی کو مارا *usn hanstí huyí larkí ko mārā*, 'he struck the laughing girl.

### تمیز *Tamíz*.

تمیز *Tamíz* is a word which removes a doubt. The word referring to it is called ممبر عنہ *Mumaiya 'anhu* ; as, دو من آتا *do man átá*, 'two maunds of flour.' Here دو من *do man*, 'two maunds,' denotes a doubt as to what object it belongs, and the word آتا *átá*, 'flour,' removes the doubt. Similarly the words فوراً *fāuran* 'instantly,' زبردستی سے *zābardastí se*, 'by force,' and رنگ برنگ *rang barang*, 'various sorts,' are instances of *tamíz* in the following sentences : —

میں نے فوراً آیا *wuh fāuran áyá*, 'he instantly came,' میں نے زبردستی سے چھین لیا *main ne zābardastí se chhín liyá*, 'I took it away by force,' رنگ برنگ کی آوازیں نکلتی ہیں *rang barang kí awāzēn nikaltí hain*, 'various sorts of sounds are coming out.' (i.e. heard).

تمیز *Tamíz* sometimes corresponds with English substantives, adjectives, participles, and sometimes with adverbs as is evident from the above examples.

•When from a set of objects we exclude one or more, the object or objects excluded are called مستثنیٰ *mustasna*, and the set of objects from which exclusion has been made, is termed مستثنیٰ منه *mustasna minho*; as, سب لڑکے آئے سواے زید کے *sab larke aye siwa-i Zaid ke*, 'all the boys came except Zaid,' i.e. Zaid did not come. Here زید *Zaid* is مستثنیٰ *mustasna*, سب لڑکے *sab larke*, 'all the boys,' مستثنیٰ منه *mustasna minho*. The particle used to denote such an exclusion is called حرف استثناء *Harfi Istisna-i*, as the particle سواے *siwa-i* 'except,' in the above example. The other particles coming under this head are بجز *bajuz*, ماسوا *maswa*, ماسوا *maswa*, مارا *marā*, در *warā* and مگر *magar*, all signifying 'except,' &c.

Observation — استثناء *Istisna* means exclusion. There are two sorts of this exclusion. When the object excluded belongs to the class of the set from which it is excluded, the exclusion is called متصل استثناء *Istisna-i muttasil* as exemplified above. When the object excluded does not belong to the class of the set from which it is excluded, the exclusion is termed منقطع استثناء *Istisna-i munkit'a*; as, سب آدمی آئے مگر گھوڑے نہیں آئے *sab admi aye magar ghore nahin aye*,

'all persons came but the horses did not.' Now گھوڑے *ghore*, 'horses,' do not belong to the class of آدمی *admi*, 'man.'—The مستثنیٰ *mustasna* is nominative or objective according as the مستثنیٰ منه *mustasna minhu* is the one or the other as the instances given above would illustrate.

A noun denoting the position from which an action proceeds is called متجاوز عنہ *mutajawaz 'anhu*, and the particle representing such a relation is termed حرف تجاوز *harfi tajawuz*; as, آيا *Kalkatte se* *áyá*, 'came from Calcutta';—کلکتہ *Kalkatta*, 'Calcutta is متجاوز عنہ *mutajawaz 'anhu*, and سے *se*, 'from', is حرف تجاوز *harfi tajawuz*.

There are no indirect sentences in Hindustání. Hence it is that the direct sentences like he says 'I don't know,' and the indirect ones like 'he says he does not know,' are translated alike. Thus the foregoing sentences rendered into Hindustání would be کہتا ہے *wuh kahá hai mujhe ma'lum nahín*. According to this rule the words my, thy, his, and their plurals following the pronouns, I thou, he, and their plurals respectively have only one corresponding word اپنا *apná* in Hindustání, provided both are not in the same case; as, میں اپنے مکان میں ہوں *ma'in apne makán me'n hún*, 'I am in my house,' تم اپنے گھر جاؤ *tum apne ghar já-o*, 'go to your house,' وہ اپنے مکان میں ہے *wuh apne makán me'n hai*, 'he is in

his house,' &c. In such sentences the words in the third person translated into Hindustání verbatim would convey a different sense. Thus the verbal translation of *he beats his servant* being وہ اوسکے نوکر کو مارتا ہی *wuh uske naukar ko mártá hai*, would mean he beats another man's servant, whereas the idiomatic expression وہ اپنے نوکر کو مارتا ہی *wuh apne naukar ko mártá hai*, would signify he beats his own servant. Similary وہ اوسکے گھر گیا *wuh uske ghar gayá*, means he went to another man's house, while وہ اپنے گھر گیا *wuh apne ghar gayá* implies he went to his own house. When both the word اپنا *apná* and its corresponding one are in the same case the word اپنا *apná*, is replaced by میرا *merá*, 'my,' تیرا *terá* 'thy,' &c ; as, تو اور تیرا بھائی *tú aur terá bháiyi* دونوں غیر حاضر تھے *donon ghair házir the*, 'thou and thy brother both were absent.'

Sometimes the word اپنا *apná* is used for میرا *merá*, 'my'; as, جو اپنا بیٹا ایسا کرتا *jo apná betá aisá kartá*, 'if my son had done so.'

The repetition of a word denotes distribution and separation, abundance, or repetition of the same act according to the context ; as, وہ دونوں اپنے اپنے گھر گئے *wuh donon apne apne ghar gaye*, 'they both went each to his own house.' چمن چمن *chaman chaman*, (literally garden garden) 'too much,' چلتے چلتے میں تھک گیا *chalte chalte main thak gayá*, 'I am tired of walking

over and over again.' Similarly *تین تین روپیہ* *tin tin rupaye* means 'three Rupees each,' and so on.

Such participial forms as *کھڑا ہو کر* *khará hokar* and *کھڑے ہو کر* *khare hokar* (both signifying having stood up) imply the same with this difference that the former is singular, the latter plural. Thus we say *وہ کھڑا ہو کر کہنے لگا* *wuh khará hokar kahne lagá*, 'having stood up, he began to speak,' *سب کھڑے ہو کر کہنے لگے* *sab khare hokar kahne lage*, 'having stood up they all began to speak.'

There is a difference between the sentences *چلا جانا اچھا ہے* *chalájaná achchhá hai* and *چلے جانا اچھا ہے* *chalejáná achchhá hai*. The former implies commencement of the action, the latter continuation of it. Thus we say to a person sitting in a room *چلے جانا اچھا ہے* *chalájaná achchhá hai* 'it is better to depart.' But to a man already walking on we say *چلا جانا اچھا ہے* *chalejáná achchhá hai*, 'it is better to go on walking.' Such remarks can be applied to other verbs of this form. Similar differences may be observed in the phrases *بٹھ رہنا* *bat̤h rahná*, and *بیٹھ رہنا* *baiṭhe rahná* (both from *بیٹھنا* *baiṭhná*, 'to sit'). We can also say *بٹھا رہنا* *bat̤há rahná* instead of *بیٹھ رہنا* *baiṭhrahná*. The expressions *چالنے نہیں سکتے* *chalne náhín sakte*, 'cannot walk' *آنے نہیں سکتے* *áne nahín sakte*, 'cannot come,' &c, are erroneous, they should be *چل نہیں سکتے* *chal nahín sakte*, *آ نہیں سکتے* *á nahín sakte*. Such sentences as *تمکو جانے ہوا* *tumko jáne hogá*, 'you will have to

go,' تیار کیجا رہی ہی *taiyār kijārahī hai*, 'is in the course of preparation,' should be تمکو جانا پریگا *tumko jānā paregā*, تیار کیجاتی ہی *tāiyār kijāttī hai*. But we can say ہمارا جانا ہوگا *hamārā jānā hogā*, 'I will have to go;' for ہوگا *hogā*, 'will be,' is a verb and ہمارا جانا *hamārā jānā* 'my going,' is a nominative.

Such forms of the verbs as لکھ رہا تھا *likh rahā thā*, 'was writing,' لکھتے رہے *likhte rahe*, or لکھا کئے *likhā kiye*, 'were writing on,' جلا کی *jalāktī*, 'was burning on,' denote continuity of an action. The last two expressions are not very common. The following are examples from the poems of Mirzā Hizabr.

آرام وہ کیا کئے تا صبح چین سے  
ایذا سے ہجر ہم نے اوتھائی تمام رات

*A'ram wuh kiya kiya tā subh chain se.*

*Izāi hijr hamni ut hāyi tamām rāt.*

'He was comfortably taking rest till morning,  
( While ), I was whole night labouring under pain  
of separation;

کشتگان یار پیہم شام سے ترپے جو رات  
سوزش غم سے جلا کی محفل قاتل میں شمع  
*Kushtgāne yār paiham shām se tarpe ju rāt.*  
*Sozishke gham se jalāktī mahfule kātīl meñ sham'.*

'Those struck with the beauty of the friend since  
evening palpitated during the night.

By the heat of affliction the candle was burning in the assembly of the murderer.\*

The word چاہئے *chāhiye* is never pluralized. It is singular or plural according to the context; thus we say چاہئے پڑھنی کتابیں *kitāben parhni chāhiye*, 'the books should be read,' and not چاہیئیں *chāhiyēn*. In this example the word *parhni chāhiye* may be replaced by پڑھنا چاہئے *parhna chāhiye* as the idiom of Lucknow admits both the masculine and the feminine forms.

Such peculiar forms of the verbs as کاتے کھاتی ہی *kāte khātī hai*, 'always bites,' دھڑی آتی ہی *dhaurī ātī hai*, 'always runs after,' denote continuity of an action. The following are the examples from ناسخ *Nāsikh*.

کاتے کھاتی ہی مجھے فکر سخن ای ناسخ

*Kāṭi khātī hi mujhe fikri sukhun ai Nāsikh.*

'The thoughts on words bites me all along O Nāsikh' !

ذلت ہی دھڑی آتی ہی نادان قفای حرص

*Zillat hi dhaurī ātī hi nādān kafaī hira.*

'Temptation O fool ! is always followed by shame.'

The word ڈیرہ *derh*, 'one and a half,' is used as singular; thus we say ڈیرہ بجا ہی *derh bajā hai*, 'it is half past one.'

\* Here friend and murderer are the words used by the lover in addressing his beloved. The meaning of the 2nd line is that what keeps the candle burning is the heat of the lover's affliction.

The construction of sentences in Hindustānī requires first the nominative, then the object, and lastly the verb ; as, *زيد نے اس سے پوچھا* *Zaid ne us se pūchhā*, 'Zaid asked him.' We sometimes do not observe this rule in prose for the sake of emphasis and euphony, and in poetry for harmony and rhyme. The following are the examples :—

(1) *لکھا تم نے* *likhā tumne*, 'have you written ?'

(2) *قادر ہے زبان اُسکی توصیف میں ہر کہ وہ مشغول*  
*ہے اُسکی تعریف میں*

*Kāṣir hai zabān uski taṣṭif meṇ, har kah o mah  
 mashghūl hai uski ta'rif meṇ.*

'Every tongue fails in admiring him, every young and old person is engaged in praising Him.'

(3) *دنیا کے دن کی دے نہ محبت خدا ظفر*  
*انسان کو بھیکدی ہے یہ ایمان و دین سے دور*

*Dunyā-i dūn ki de na mahabbat Khudā Zafar.*

*Insān ku phenkde hi yi imān u dīn si dūr.*

'O Zafar may God never give the affliction of this mean world,

This casts mankind away from faith and religion.'

The above examples in Syntactical order run thus :—

(1) *تم نے لکھا* *tumne likhā*.



اوسکی توصیف میں زبان قاصر ہی ہو کہ وہ اوسکی (2)  
تعریف میں مشغول ہی

*Uski tauṣṭf meñ zabān kāsir hai har kah o mah us  
ki ta 'rif meñ mashghūl hai.*

ای ظفر خدا دنیائے دُن کی صحبت نہ دے (3)  
یہ انسان کو ایمان و دین سے دور پہنکدی ہی

*Ai Zāfar Khudā duniyā-i dūn ki mahabbat na de.*

*Yih insān ko imān o dīn se dūr phenk de hai.*

Adjectives generally precede though sometimes they follow the nouns they qualify ; as, یہ اچھی کتاب ہے *yih achchhī kitāb hai*, 'this is a good book,' یہ کاغذ عمدہ ہے *yih kāghaz 'umda hai*, 'this paper is good.'

The adverbs precede the verbs ; as, وہ فوراً آیا *wuh fauran āyā*, 'he immediately came.'

The prepositions follow the nouns they govern ; as, یہ مکان میں *makān meñ*, 'in the house.'

The conjunctions have the same place in sentences as they have in English, i. e. between two words or sentences ; as, زید اور بکر حاضر ہیں *Zaid aur Bakar hāẓir haiñ*, 'Zaid and Bakar are present,' وہ آتا ہے اور *wuh ātā hai aur main jātā hūñ*, 'he is coming while I am going.'

Interjections are put in at the commencement or in the body of sentences ; as, ای دوستو میرا احوال سُنو *ai dosto merā aḥwāl suno*, 'O friends ! hear my history.'

اندھیر اب جہان میں ہی کر عجزای قبول  
وہ دن گئے جو کرتے تھے اہل ہنر گھمند

*Andher ab jahān men hi kar 'ijz ai Kabūl.*

*Wuh din gaye ju karti the ahle hunar ghamand.*

? There is injustice in the world now-a-days, be humble O Kabūl !

'Those days are gone when the learned were proud'  
( of their merits ).

When two words having connection in construction follow each other, the former is called the متبوع *Matbu'* and the latter تابع *Tābi'.*

There are six kinds of تابع *Tābi'*; تاکید *Tākid*, لغت *Na't*, عطف بحرف *Badal*, عطف بیان *At.fī bayān*, عطف بحرف *'At.f baharf*, and تابع مہمل *Tābi' muhmal.*

I تاکید *Tākid* is the repetition of the same word or of the same idea in different words to make the expression more emphatic ; as, ہاں ہاں ہاں *hān hān hamne kiyā*, 'yes, yes, I did,' وہ خود آیا *wuh khud āyā*, 'he himself came.' Here the words ہاں ہاں *hān hān*, 'yes, yes,' and خود *khud*, 'self,' i. e. himself, are instances of تاکید *Tākid*, the former being in words is called تاکید لفظی *Tākidi lafẓi* and the latter being in sense is termed تاکید معنوی *Tākidi ma'nanā.*

II لغت *Na't* is a word added to a noun to denote its quality. It is the same as صفت *Sifat*, 'adjective,' with this difference that the latter are simple words

attributive by their very origin, while the former may be compound words or sentences, and are not attributive by origin, but become so by the addition of letters or by combination of sentences. Thus the words *bhalá*, 'good,' *burá*, 'bad,' are simple attributive words; the word *Rúsi*, 'Russian' is also attributive, but then it is not so by origin, for, the word *Rús*, 'Russia,' from which it is derived, is not attributive. Again in the complex sentence *wuh kitáb jis ká warak phatá hai buht muftd hai*, 'the book which has a torn leaf is very useful,' the subordinate sentence *jis ká warak phatá hai*, 'which has a torn leaf,' denoting the quality of the book is rendered attributive by construction only, as the words comprising it denote no quality by themselves. Hence this sentence and the word *Rúsi* are instances of *Na't*, whereas the words *bhalá*, 'good' and *burá*, 'bad' are examples of *Sífat*.

III. When two words are connected by a relation (as in the following instances) the word chiefly intended is called *Badal*, which generally comes after the other word termed *Mabdál miško*.

1. Two words referring to the same person or thing (case in apposition); as, *tumhárá bháyi Zaid ájá hai*, 'your brother, Zaid has come.' Here *tumhárá bháyi*, 'your brother,'

is مبدل *mabdal minho*, and زيد *Zaid*, بدل *Badal*. This بدل *Badal* is called كل بدل *Badali ká*.

2. Two words denoting different objects but at the same time indicating some connection with each other; as يه قلم اسکا قلمدان اچھا هي *yih kalam is ká kalamdán achchhá hai*, 'this pen,—its case is good.' Here قلمدان *kalamdán*, 'pen-case,' is بدل *Badal*, and قلم *kalam*, 'pen,' مبدل *mabdal minho*. This بدل *Badal* is termed بدل اشتمال *Badali Ishtimál*.

3 The latter of two words denoting a part of the former; as, يه كتاب ميں نے اسکا ورق پھاڑ ڈالا هي *yih kitáb main ne iská waraq phár dálá hai*, 'this book I have torn its leaf.' Here كتاب *kitáb*, 'book,' is مبدل *mabdal minho*, and اسکا ورق *iská waraq*, 'its leaf,' بدل *badal*. This بدل *Badal* is called بدل بعض *Badali ba'z*.

4. One word correcting an error occasioned by the use of a preceding word (a slip of tongue); as, همكو دستاویز نہيں خط لکھنا چاہئے *hamko dástáwez nahin khat likhna chahiye*, 'I must write the document — no, the letter'. It is evident from the nature of this example that we intend to write a خط *khat*, 'letter'; the word دستاویز *dástáwez*, 'document,' being used owing to the slip of tongue. This بدل *Badal* is named بدل غلط *Badali ghalat*. In بدل *Badal* one of the two words denoting some connection is only meant. It may be a proper or

a common substantive. All this is evident from the preceding examples.

IV When the latter of two words denoting the same object represents a well known person or thing, it is called عطف بیان *ʿAtfī bayān*. The former word in such instances is called the معطوف عليه *Maʿtūf ʿalaiḥ*; as, زيد بريلي والا آيا هي *Zaid Bareliwālā āyā hai*, 'Zaid of Bareli has come.' Here زيد *Zaid* is معطوف عليه *Maʿtūf ʿalaiḥ*, and بريلي والا *Bareliwālā* (a name better known than زيد *Zaid*) is عطف بيان *ʿAtfī bayān*. In *ʿAtfī bayān* both the nouns in apposition are equally meant, neither of them can be spared. *ʿAtfī bayān* is always a proper noun. These conditions point out the difference between عطف بيان *ʿAtfī bayān* and بدل *Badal*.

V The former of two words, phrases, or sentences, connected by a copulative conjunction is called the معطوف عليه *maʿtūf ʿalaiḥ*, and the latter عطف بحرف *ʿAtf baḥarf*, or معطوف *maʿtūf*; as اوں اور اسکا بھائی آيا هي *wuḥ aur uskā bhāyī āyā hai*, 'he and his brother have come,' اوں اور اسکا بھائی آتا هي *wuḥ ātā hai aur main jātā huṅ*, 'he is coming and I am going'. Here in the first example the word اوں *wuḥ*, 'he,' is معطوف عليه *maʿtūf ʿalaiḥ*, and اسکا بھائی *uskā bhāyī*, 'his brother' is معطوف *Maʿtūf*, or عطف بحرف *ʿAtf baḥarf*; in the second example the sentence اوں آتا هي *wuḥ ātā hai*, 'he comes,' is معطوف *maʿtūf ʿalaiḥ* and اوں میں جاتا هوں *main jātā huṅ*, 'I am going,' is معطوف *Maʿtūf*, or عطف بحرف *ʿAtf baḥarf*.

VI *تابع مہمل Tabi' muhmal* is a word following another word without conveying any sense. It is used as a mere ornament to the language and is generally formed by changing the first letter of a word into و *wāo* (*w*); as, کتاب و کتاب *kitāb wītāb*, 'book,' بغیر دیکھ بھالے *baghair dekhe bhāle*, 'without seeing'. Here the words *wītāb* and *bhāle* have no meaning.

It may here be stated that any part of speech can be understood when its suppression would not make the sense obscure, while its admission would be unnecessary or rather contrary to custom. Thus it would be better to say دوا لائے *dawā lāne*, 'to get medicine,' instead of the full syntactical construction دوا لائے کے لئے *dawā lāne ke liye*. Similarly Prince General Mirzā Hizabr 'Alī in the following verses makes the expression دینے کے لئے *dene ke liye*, 'to give,' elliptical.

خراج تمکو پریزاد دینے آئے ہیں  
تمہارے زیر نگین حسن کا ہی سارا (اج)

*Khirāj tum ku parizād deni āte haiñ*  
*Tumhāre zeri nagīn husn kā hi sārā rāj*

'All the fairies come to pay you tribute.

The whole of the kingdom of beauty is in your hand.'

The suppression of the negative word *na*, 'neither,' 'nor,' is allowable and quite intelligible though puzzling to foreigners. Thus Mirzā Hizabr,

نہیں کچھ اعتبار اس دولت فانیکا دنیا میں  
خزانہ ہی نہ لشکر ہی سکندر ہی نہ دارا ہی

*Nahīn kuchh 'itibār is daulate fāni ka dunyā mei;  
Khazānā hai na lashkar hai Sikandar hai na Dārā hai*  
There is no trust of the momentary wealth in the world.  
There remains neither treasury nor army, (neither)  
Alexander nor Darius.'

Here the particle *na*, 'neither,' is omitted  
before the words *خزانہ khazāna*, 'treasury,' and *سکندر  
Sikandar*, 'Alexander.'

In the conclusion of syntax it must be noted  
that one part of speech should not be used for ano-  
ther. Also two particles as a general rule must not  
come together. Thus *آدمی کی درکار ہی admī ki dar-  
kār hai*, 'a man is required', should be *آدمی درکار ہی  
admī darkār hai*. In the latter instance the word *درکار  
darkār* is an adjective like the English word necessary.  
In the former example the same word is improperly  
made a substantive by placing it in the genitive  
form by the introduction of the particle *کی ki*, 'of.'  
Again *وہ اوپر میں ہی woh ūpar meñ hai*, he is up-  
stairs, is incorrect. The latter particle *میں meñ* should  
be struck off.

Observation. — The expressions *usmeñ* سے  
*se*, 'out of that,' *jis meñ se* سے, 'out of which,'  
*kab se* سے, 'since when' ? *jab se* سے, 'since,'  
&c. are correct though two particles *میں meñ* and *سے se*  
*se*, *kab* and *jab* and *se* are put together.

## SPECIMENS OF PARSING.

1. زید آیا *Zaid āyā*, 'Zaid came.' Here زید *Zaid* is فاعل *fā'il* 'the nominative,' and آیا *āyā*, 'came,' is فعل *fi'l*, 'verb.' Thus the nominative combined with its verb forms a sentence زید آیا *Zaid āyā*, which is called جملة فعلیه *Jumla-i fi'liya*.

2. جہاں پناہ جو فرماتے ہیں بجا ہی *Jahān panāh jo farmāte hain bajā hai*, 'whatever Your Majesty says, is all right.' جہاں پناہ *Jahān panāh*, 'Your Majesty,' is مبتدا *mubtadā*, 'subject,' جو *jo*, 'whatever' is اسم موصول *Ismi mauṣūl*, 'relative pronoun,' فرماتے ہیں *farmāte hain*, 'says,' is both فعل حال *fi'li hāl*, 'a verb in the present tense,' and سہ *sila*, 'a sentence belonging to the relative,' being equivalent to وہ فرماتے ہیں *rouh farmāte hain*, 'he says.' Now اسم موصول *Ismi mauṣūl* combined with its سہ *sila* first becomes جملة فعلیه *Jumla-i fi'liya* and then becomes, مبتدا *mubtadā*, 'subject' of which the خبر *kkabar*, 'predicate,' is بجا ہی *bajā hai*, 'is all right.' Again this خبر *kkabar*, 'predicate,' together with its مبتدا *mubtadā*, 'subject,' becomes a predicate having the first subject جہاں پناہ *jahān panāh* for its مبتدا *mubtadā*, 'subject.' Hence the مبتدا *mubtadā*, 'subject,' with its خبر *kkabar*, 'predicate,' forms what is termed جملة اسمیہ *Jumla-i Ismiya*.



3. سلطان کے کچھ جی میں آیا *Sultán ke kuchh jī meñ áyá*, 'something struck the sultan's mind.'

سلطان کے *Sultán ke*, 'sultan's,' is مضاف *muẓáʿf iláih*, 'genitive,' جی *jī*, 'mind' is مضاف *muẓáʿf*, 'noun governing the genitive,' and میں *meñ*, 'in,' is علامہ مفعول فیہ *alámati maf'úl fih*, 'sign of the locative'. Again the genitive with its governing noun, viz: سلطان کے جی میں *sultán ke jī meñ*, forms the مفعول فیہ *maf'úl fih*, 'locative case,' and کچھ *kuchh*, 'something,' is فاعل *fá'il*, 'nominative,' آیا *áyá*, 'struck,' (literally came) being the فعل *fi'l*, 'verb'.—In this instance the nominative with its verb and the locative forms the sentence called the جملہ فعلیہ *Jumla-i fi'liya*.

4. ای زید *Ai Zaid* 'O 'Zaid'!

ای *Ai*, 'O,' is حرف ندا *Ḥarf-i nidá*, 'interjection,' زید *Zaid* is منادی *munáddá*, 'a noun in the vocative case.' Both being combined make up an elliptical sentence, which by supplying the ellipses becomes پکارتا ہوں میں زید کو *pukártá hūn main Zaid ko*, 'I call upon Zaid.' Such is the sense in the word ای *ai* which is thus broken in parsing. Hence the expression, *Ai Zaid* is equivalent to a جملہ فعلیہ *Jumla-i fi'liya* of which میں *main*, 'I,' is the فاعل *fá'il*, 'nominative,' پکارتا ہوں *pukártá hūn*, 'call upon,' is فعل *fi'l*, 'verb,' and زید کو *Zaid ko* مفعول *maf'úl*, 'object.'

5. تم کو جانا چاہیئے *Tum ko jáná cháhiye*, 'you ought to go' (literally, it behooves you to go.)

چاہیے *chāhiye*, 'behooves,' is فعل *fi'l*, 'the verb,' جانا *jānā*, 'to go,' is فاعل *fā'il*, 'the nominative,' and تمکو *tumko*, 'you,' is مفعول *maj'ul*, 'the objective.' All being combined form a جملہ فعلیہ *Jumla-i fi'liya*.

6. ° اے ہی ہمارے اسمیں *Ismēn hamārī rāi hai*, 'to this I agree' (literally, my opinion is in it.).

اسمیں *Ismēn* 'in it,' is ظرف *zarf* میں *men*, 'in,' مظهر ظرف *ḥarfī zarf*, 'preposition,' اس *is*, 'it' مظهر *mazrūf*, 'noun denoting locality,' as here the word is as it were supposed to be a place. Now ہمارے *hamārī rāi*, 'my opinion,' is مبتدا *muttadā*, 'subject,' اسمیں *ismēn*, 'in it,' is خبر *khābar*, 'predicate,' and ہے *hai* 'is,' is حرف ربط *ḥarfī rabt*, 'copula'.

Literal Meanings of some words which could not be given in an idiomatic translation of the passages where they occur.

Page.	Words.	Meaning.
34	فلانہ <i>Falāna</i>	Such and such person
36	تسلی <i>tasallí</i>	comfort
37	رکے <i>roki</i>	weeping
38	خانے <i>khāne</i>	houses
"	جیب خاص <i>habíbe khás</i>	the special friend.
40	اڑھی <i>uḥl</i>	abolished
41	تاریخ <i>tárikh</i>	date
49	شجاع <i>shujá'</i>	hero
54	میں <i>main</i>	I
"	آرام سے <i>arám si</i>	peaceably
"	کوئی طرح <i>Koyi tarh</i>	any way
"	یہاں <i>yān</i>	here
"	کھلا <i>khulá</i>	is open
56	دوسرا عالم <i>aur 'álam</i>	another world
"	کچھ <i>kuchh</i>	any thing
57	دنیا <i>dunyá</i>	world
"	کار <i>kár</i>	affair
"	سہل <i>sahl</i>	easy
"	کاتے کھاتی ہی <i>kú ti khá-</i>	bites all along
"	<i>ti hai</i>	
"	ناگن <i>nāgin</i>	serpent
"	سمجھا <i>samjhá</i>	considerd
58	رکھتے ہیں <i>rakhte hain</i>	are placed
59	ثابت <i>sábit</i>	it appears



Page.	Words.	Meaning.
185	بہت <i>buh̄t</i>	in abundance
„	دولت <i>daulat</i>	riches
„	ذرا <i>zarā</i>	a little
186	سبق <i>sabak</i>	lesson
189	ستم <i>sitam</i>	violence
„	کرم <i>karam</i>	kindness
„	جفا <i>jafā</i>	oppression
„	وفا <i>wafā</i>	sincerity
„	بت <i>but</i>	idol, mistress
190	خاک <i>khāk</i>	dust
„	تجارت <i>tiyārat</i>	merchandise
„	لایق <i>lāyik</i>	worth
„	چہرہ <i>chihra</i>	face
„	دل <i>dil</i>	mind
„	گمان کیا <i>gumān kiya</i>	thought
„	اِخگر <i>akhgar</i>	sparks
191	سینہ <i>sinā</i>	breast, heart
„	عارف <i>‘arīf</i>	pious man
„	صفا <i>ṣafā</i>	purity
195	ملک <i>mulk</i>	country
„	فی الفور <i>filfaur</i>	instantly
„	ارض <i>arz</i>	earth
„	وسعت <i>was‘at</i>	circumference
196	قلب <i>kalb</i>	heart
„	بخل <i>bukhl</i>	} avarice
„	حرص <i>hirs</i>	
„	بغض <i>bughṣ</i>	} malice
„	کینہ <i>kīna</i>	
„	بدن <i>badan</i>	body

Page.	Words.	Meaning.
196	انسان <i>insān</i>	human.
„	جسم <i>jism</i>	body
„	دشمن <i>dushman</i>	foe
198	وصف <i>wasf</i>	praise
„	قاتل <i>kātil</i>	murderer
„	دهان <i>dahān</i>	mouth
„	زخم <i>zakhm</i>	wound
209	صبح <i>subh</i>	morning
„	چین <i>chain</i>	comfort
„	ایذا <i>I'zā</i>	pain
„	هجر <i>hijr</i>	separation
„	جلا کی <i>jalāki</i>	was burning on
„	شمع <i>sham'</i>	candle.
210	ذلت <i>zillat</i>	shame
„	حرص <i>hirs</i>	temptation
211	زبان <i>zabān</i>	tongue
„	دنیا <i>dunyā</i>	world
„	دون <i>dūn</i>	base
„	انسان <i>insān</i>	mankind
217	زیر نگین <i>zeri nagīn</i> ,	under the ring
„	حسن <i>husn</i>	beauty
„	سارا <i>sārā</i>	whole
„	راج <i>rāj</i>	kingdom.



## ERRATA.

In Page	Line	The word	Should be
3	16	Sonnd	Sound
„	23	composd	composed
5	27	English	English
„	30	( n )	( ñ )
6	16	compoundcd	compounded
9	10	separtate	separate
11	25	alove	above
14	8	<i>Ajmai</i>	<i>'Ajmaí</i>
„	19	represent	represent
15	11	màrk	mark
„	20	sonnds	sounds
16	15	letter	letter
19	16	extention	extension
22	4	مودن	مودن
„	5	مودب	مودب
„	11	cxemplified	exemplified
26	27	a	a'
„	28	( a )	( á )
28	5	<i>padsaah</i>	<i>pádsháh</i>
30	26	sonnd	sound
33	22	withont	without
„	25	<i>Khndá</i>	<i>Khudá</i>
36	17	<i>A'tish</i>	<i>átish</i>
„	18	<i>A'tash</i>	<i>átash</i>
41	17	356	354
46	5	languge	language



In Page	Line	The word	Should be
53	28	نوڪو	نوڪر
54	19	katne	katne
61	11	Yau	you
63	10	they	thy
"	13	the	the
67	16	penultimate	penultimate
69	18	sonnd	sound
77	4	thns when	Thuswhen
78	3	epistle	epistles
79	4	ddferent	different
81	9	مڪل	مڪل
83	7	the	the
"	22	persen	person
86	5	álmí	ádmí
"	27	anb	and
92	13	iu	in
93	23	snbstantive	substantive
96	20	zamáyí	zamáyir
100	6	sentence	sentence
103	27	leterally	literally
111	16	huse	house
114	2	Kule	Rule
116	15	(main)	(man)
121	20	thought	though
122	24	مسڪراتا جاتا هي	مسڪراتا جاتا ٿا
"	27	muskaráta	muskurátá
124	7	ٿر	ٿر

In Page	Line	The word	Should be
124	25	bnt	but
129	21	<i>Fi' lima' tuf</i>	فعل معطوف <i>Fi'</i>
131	8	lie	like ( <i>lima' tuf</i> )
133	19	itches	scratches
136	7	fer	for
137	17	that have	as has
138	9	peson	person
„	23	<i>tumi</i>	<i>tum</i>
139	16	تا	تھا
144	14	out as	as
„	23 & 24	cannot go	cannot get permis-
145	18	th	the (sion to go)
146	12	thee or you	you
„	16	respectable	respectable
147	2	نیا	لیا
„	24	ough	ought
148	10	<i>tnm</i>	<i>tum</i>
151	4	the foreigners	foreigners
156	7	<i>bulake</i>	<i>bulake</i>
162	11	بیٹھو کے	بیٹھو کے
„	17	<i>tnm</i>	<i>tum</i>
164	16	<i>hu-ā</i>	<i>hu-ā</i>
„	17	<i>hu-ā</i>	<i>hu-ā</i>
„	18	<i>hu-ā</i>	<i>hu-ā</i>
„	22	<i>hoinge</i>	<i>hongē</i>
165	5	<i>hu-ā</i>	<i>hu-ā</i>
„	7	لینا	لینا <i>lena</i>
167	13	ہاں صاحب	ہاں صاحب لایا
173	20	correllative.	correlative

In Page	Line	The word	Should be
175	21	withont	without
"	24	withont	without
178	17	<i>tan sifi</i>	<i>tausifi</i>
180	10	the	the
"	27	elephants	elephants
185	15	جملة معطوفه	جملة معطوفه
191	10	the	the
192	10	requirc	require
197	19	(i)	(h)
"	20	understood	understood
"	24	(j)	(i)
"	4	(k)	(j)
199	12	(l)	(k)
"	9	(m)	(l)
200	24	(n)	(m)
"	25	(k) and (m)	(j) and (h)
"	9	cf	of
201	14	coversing	conversing
203	9	<i>wuh</i>	<i>wuh</i>
207	1	Similary	Similarly
208	14	چا	چا
"	13	چا	چا
209	2	coursc	course
"	"	ef	of
210	13	the examples	examples
213	12	لغت	لغت
214	4	of letters	letters
"	14	torm	torn





